

Mind



Matter.

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GROWING OLD.

BY DEWITT C. HUGH, MEDIUM.

Old—growing old;
Going on through a beautiful road,
Finding on earth a more blessed abode;
Nobler work by our hands to be wrought,
Freer path for our hopes and our thought,
Because of the beauty the years unfold,
We are cheerfully growing old.

Old—growing old;
Going up where the sunshine is clear,
Watching grander horizons appear,
Out of clouds that enveloped our youth;
Standing firm on the mountain of truth;
Because of the glory the years unfold,
We are joyfully growing old.

Old—growing old;
Going into the garden of rest,
Glowing through the gold at the west;
Where the rose and the amaranth blend,
And each path is the way to a friend;
Because of the peace that the years unfold,
We are thankfully growing old.

Old—growing old;
Life blooms as we travel on
Over the hills into fresh lovely lawn,
We are children who do but begin,
The sweetness of life to win,
Because heaven is in us to bud and unfold,
We are younger for growing old.

Spirit Communication From Abgarus Through Alfred James.

ABGARUS, (A Grecian Priest.)

I SALUTE YOU, SIR:—Whether my name is recorded in history, I care not; nor do I care whether it is disputed that I ever lived; but I know that I do live as a spirit, and what is more that I lived exactly at the time it is claimed that Jesus lived. Not only that—but it is claimed that I had correspondence with Christ. Now for the facts. My name was Abgarus. I was a priest at Abdera, in Thrace—afterwards a priest in Rome, in the reign of Tiberius Caesar. I held correspondence with a Jewish priest who lived at that time, in Jerusalem and whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, bishop of Urgel, in Spain, in the eighth century, in the time of Charlemagne, and was used by Christians after that time, to prove the real existence of Jesus Christ, when no such person existed; and I had no correspondence with any other person than I have named. The points at issue between myself and this Jesus was whether my god Apollo or his god Jah or Jehovah was the older. There was at that time proof positive in ancient books then extant, that the Grecian god Apollo under the name of Bel or Baal, was worshipped by the very father of the Jewish religion, Abraham, in Chaldea, before he became the so-called progenitor of the Hebrew nation, and therefore, I won the debate between this learned Jew and myself. And concerning this controversy some of the apocryphal books, thrown out by the Council of Nice, contained accounts of my controversy with that Jesus; but the Christians have so mutilated the original argument, that it cannot now be understood. They have done everything they could to utterly destroy that argument. I have come here to-day, to throw what light I could upon this point, and I have done it honestly as a spirit. I care not whether history confirms what I say or not. I departed the mortal life about A. D. 60. This is yours for the truth.

[We have thought this communication worthy of especial comment, in as much as it is especially calculated to show that the communications that have been given through Mr. James, and which have purported to come from ancient spirits, are what they purport to be. We will now give what history says of Abgarus, in order to call attention to some most significant points of this astonishing correction of historical errors. We take the following account of Abgarus, from McClintock and Strong's *Biblical Cyclopedia*.—Ed.]

"Abgarus (Abagarius, Agharus; sometimes derived from the Arabic *Akbar* 'greater,' but better from the Armenian *Avay*, 'great,' and *air*, 'man') the common name of the petty princes (or Tetrarchs) who ruled at Edessa in Mesopotamia, of one of whom there is an eastern tradition, recorded by Eusebius, that he wrote a letter to Christ who transmitted a reply. Eusebius gives copies of both letters, as follows: 'Abgarus, prince of Edessa, to Jesus, the merciful saviour, who has appeared in the country of Jerusalem, greeting. I have been informed of the prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk; that you force devils from the bodies possessed; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city which, though it be not very large, will be sufficient to supply you with everything that is necessary. To this letter it is said Jesus Christ returned him an answer in the following terms: 'You are happy Abgarus, thus to have believed in me without having seen me; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all

things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him who sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and those who are with you.' According to Moses of Chorene, (died A. D. 470) the reply was written by the Apostle Thomas.

"Eusebius further states that, after the ascension of Christ, the Apostle Thomas sent Thaddeus, one of the seventy, to Abgar, who cured him of leprosy, and converted him, together with his subjects. The documents from which this narrative is drawn were found by Eusebius in the archives of Edessa. Moses of Chorene relates further that Abgarus, after his conversion, wrote letters in defence of Christianity to the Emperor Tiberius and to the king of Persia. He is also the first who mentions that Christ sent to Abgarus, together with his reply, a handkerchief impressed with his portrait. The letter of Christ to Abgarus was declared apocryphal by the Council of Rome A. D. 494, but in the Greek church many continued to believe in its authenticity and the people of Edessa believed that their city was made unconquerable by the possession of this palladium. The original is said to have been brought to Constantinople. In modern times, the correspondence of Abgarus, as well as the portrait of Christ are generally regarded as forgeries."

[It is to protest against such Christian forgeries as these in his name that the spirit of Abgarus returns, and to state the correct facts in regard to his letters to Jesus Malathiel, the learned Jew with whom he had the controversy about the antiquity of the Jewish God Jah or Jehovah. It would appear from the communication that Abgarus was not Abgar, king of Edessa, but was a Greek priest in the temple of Apollo at Abdera in Thrace, and afterward a priest at Rome in the reign of Tiberius Caesar. It is therefore more than likely that Abgarus wrote letters to Tiberius, as Moses of Chorene states; but those letters shared the same fate as did the actual correspondence with the Jewish priest, Jesus Malathiel of Jerusalem. It would seem that the alleged correspondence between Abgarus and Jesus Christ was declared apocryphal as early as A. D. 494; or in other words, spurious.

The reason for that declaration was not given nor was there any attempted explanation, as to how so recognized an authority as Eusebius had been induced to cite the alleged correspondence as genuine. It would appear that the Council of Rome in 494 only declared the letter of Christ to Abgarus as spurious, but did not pronounce the alleged letter of Abgarus to Christ equally spurious. Both rested on the same authority and both should have shared the same disposition at the hands of the Roman Catholic Church. It would further appear that after the discrediting of the correspondence in question, no further use was attempted to be made of it as affording historical evidence of the existence of Jesus Christ until Felix, bishop of Urgel, in Spain, in the reign of Charlemagne, again attempted to use it as authentic historical evidence of the existence and character of Jesus Christ. Now, who was the Felix, referred to in the communication? He was the bishop of Urgel in Spain in the latter part of the eighth and the beginning of the ninth centuries. McClintock and Strong's *Ecclesiastical Cyclopedia* says:

"Elipandus of Toledo, who had been his pupil consulted him as to the doctrine of the person of Christ, with regard to which he seems to have already embraced the so-called Adoption doctrine. The answer of Felix was, that 'Christ, with respect to his divine nature, was truly and properly the Son of God, begotten of the Father, and hence he was the true God, together with the Father and the holy spirit, in the unity of the Godhead. But that with respect to his humanity, Christ was the Son of God by adoption, born of the virgin by the will of the Father, and thus he was nominally God. The opinion of Felix was considered by the orthodox as nothing more than a development of the Nestorian heresy. The opinion of Felix was adopted by Elipandus, who, being the primate of Spain, propagated it through the different provinces of Spain, while Felix himself contributed to spread it throughout Narbonne and other parts of Gaul. * * * As Felix lived in the Frankish territory, the Frankish church was drawn into the controversy, and in A. D. 792 Charlemagne convoked an assembly at Ratibon, at which Felix appeared, and was induced to recant. He was then sent to Rome, where he made similar explanations. But on being permitted to return home, he repented of the steps he had taken, took refuge in Saracenic Spain and again promulgated his doctrine."

Now, although it is true that there is no mention of Felix having used the alleged correspondence between Abgarus and Jesus Christ, in his controversy with Aleum and the Church, nothing would be more probable than that he would do so, inasmuch as he leaned so strongly to the Eastern or Greek Church in some of his views, and as in that Church many continued to believe in the authenticity of the letter of Christ to Abgarus, after it had been declared spurious by the Council at Rome in 494.

Not the least peculiar feature of the communication from the spirit of Abgarus, is his mention that his controversy with Jesus the Jewish priest, was narrated in some of the books declared spurious by the Council of Nice.

View all the facts as we may, this communication must strike the attention of thoughtful

persons as of especial significance in showing what the so-called Christian religion really is. It is useless for any person to allege that either the medium or myself had any knowledge that would enable us either by the wilful or involuntary action of our minds. We were alike ignorant of any of the historical, geographical, or biographical facts therein set forth, and yet how perfectly natural and consistent every circumstance is with the conclusion that this communication is authentic and genuine. It affords the one grain of excuse for the suppression, wilful without doubt, of the truth of this matter and of the falsehoods that were built upon the single fact that Abgarus had corresponded with a Jew named Jesus. It becomes more and more certain that the spirits of the learned and distinguished men of the past are perfectly conversant with the pious frauds and errors that have been perpetrated in their names, and that they have at last found a means of setting themselves and the occurrences of their times correctly before us.

Ye enemies of Spiritualism, shake these testimonies if you can.—Ed.]

About Davis and Davisism.

Editor Mind and Matter:

A few days ago I received a letter from a friend in which was enclosed an article clipped from a late issue of your paper (date not indicated) entitled "What Next?" In that article you offer some strictures upon my statements in the *R. P. Journal* of January 8th, concerning A. J. Davis and his "Council of Nice" story. Though you and I have not heretofore quite agreed on all subjects, and you have passed me under the harrowing point of your sharp pen in two or three instances, I know you are generous enough to admit me into your columns with a reply to one or two items in your article now before me. You suggest that I have "wasted a good deal of unnecessary powder that could have been used to much better purpose in meeting his (my) responsibility for having published" other and far more glaring errors in "Nature's Divine Revelations." In this I think you are more than half right, abating your allusion to the "wasted powder," which, judging from the fluttering of at least one or two wounded pigeons, and the death-like quietude of the whole flock besides, has done some execution. In that single article I was obliged to confine myself to the "Council of Nice" falsehood, as that was the special subject on which I had been interrogated by Bro. Peables. But as this public call upon me broke the chain by which the Davisite influence had bound me in silence for thirty years, it was my intention to give, in a series of articles, a thorough review of Davis' career, and especially of this book, candidly discriminating between its chaff and its wheat; but the editor of the *Journal*, in which I hoped to publish my lucubrations, after holding my next subsequent article under advisement for several weeks, exercised his undoubted right to bar me out of his columns. For this I do not utter one word of personal blame or censure, but cannot suppress a feeling of amazement at that mighty "power of darkness" which, by working upon human fears and interests, finds means to hedge up the avenues through which the sunlight of truth may fall upon us to reveal its own deformities! I still have plans to accomplish my "rightful" object of getting my "sober second thoughts" concerning Davis and his work before the world ere I migrate to the land beyond, though I expect to encounter obstacles of a nature of which I will not here speak. And here let me add that I am stimulated to this work by having recently read Davis' book in course for the first time since I read it in the proof sheets, and finding in it that which, from my present standpoint, is perfectly amazing, though not more so than many passages in his "Magic Staff," also lately read in course for the first time. I have many interesting passages of unwritten history safely stored away in my memory, which will help to set all mooted questions in their proper light, and to show what Davis really is and what he is not.

Again, after speaking of the delusive and obnoxious influences by which Mr. Davis was led astray, you add:

"What a pity it was that Mr. Fishbough, instead of diverging from, and abandoning, his 'beloved clairvoyant,' had not frankly shown him the delusion he was laboring under, and used his influence to dispel that delusion."

I reply, that this was the very thing I most earnestly desired to do, but all my efforts to that end were thwarted by Mr. Davis' imperturbable self confidence, and by another influence, of which I decline now to speak, from the respect I have for the old Roman maxim, "*De mortuis nil nisi bonum*." I can truly say, that I felt the most earnest and yearning solicitude that my dear young friend should walk in the right path, and should be free from the delusions of the evil spirit of egotism and self conceit; but from the time that he and I had a certain memorable conference together in the woods at Orange Mountain Water cure, in September, 1849, when I rejected his proposal that I should become the editor of his subsequent works, and his literary assistant in their production, except on certain conditions preservative of my own self respect, he seemed studious to avoid me, and even turned a cold shoulder to me. And so we gradually separated, and he passed beyond my reach; and so time wore away until the spring of 1854, when I bethought me that my dear old friend whom I had loved so much, and yet who had grieved me so much, might possibly by that time have come into a salvable state; and with this thought I wrote him a long, careful and

most friendly letter, in which I affectionately invited him to a comparison of notes to ascertain how far he and I could agree, and not how far we could differ, and urged upon him the importance at least of our endeavoring to harmonize before we diverged any farther, and came to an open conflict.

To this, after writing several weeks, I received a reply—partly friendly in tone, but falsely interpreting my views as "in strict accordance with orthodox theology," and peremptorily declining the interview which I had proposed, and ending with these strange and unaccountable words:

"If you feel called upon to commence a warfare with nature and reason, I will not interpose an objection, unless I feel somewhat more like it than at present."

Though my letter was not intended for publication, Mr. Davis subsequently inserted it in his "Magic Staff," accompanied with his reply; and to the whole he appends these remarkably modest and unassuming words:

"My mode of warfare is not ancient. I believe in muscular energy—of the soul. I practice in the amphitheatre of Wisdom. When I become a victor, Love crowns me with amaranth, and conducts me to a seat beside those nobler than kings. I admire the chivalry of the knight's templars of truth, and the most daring of their number rides to my side to guard me," etc.

Though I regarded these piping notes of chivalry as issuing from a gas bag which at the time had accidentally become over inflated, and so took no notice of them, I confess I thought it rather hard for one who had done more than any other man on earth to make Davis, and set him on his feet before the literary world, to be twitted with a disposition "to commence a warfare on nature and reason," of whose teachings this man seemingly claimed to be the authoritative and supreme exponent. And the words came to my mind, and to this day I have silently repeated them whenever I have thought of the incident, "Hast thou appealed to nature and reason? To nature and reason shalt thou go;" and now the time seems to have nearly arrived for my old friend and I to stand together before that bar for a final and most decisive trial of the question, "Which of us is at war with nature and reason?" More of this when time affords, and a channel is opened, and the gag law abolished.

WM. FISHBOUGH,
829 DeKalb Ave., Brooklyn.

A Supposed Case of Trance.

READING, PA., March 9, 1881.

Dr. Erdman has under his care a case of supposed trance, which has continued for five weeks, and which is attracting the attention of the medical and scientific men in this section of the State. The patient is John Gymbere. He is about 45 years of age, robust, and apparently perfectly healthy, yet he has not been conscious, nor has he spoken for thirty-four days. To-day he was subjected to the most trying tests, but they had no effect whatever upon him. He lies perfectly still, and his system made no visible response to the ordeal it underwent.

Gymbere arrived in Fogelsville, Lehigh Co., a stranger, about five weeks ago. He asked for refreshment, was served and he paid for it. He subsequently took a seat and fell into a doze. An effort was made to awaken him, but he could not be aroused. He was shaken and pitched around lively for a while, and then medical assistance was summoned. The physicians failed to arouse him, and as his home was unknown, he was taken to the almshouse. Since then he has not uttered a word or given any sign of life except a slight yawn. He lies stretched on his back on a low cot. Small doses of liquid food have been poured down his throat, but there has been an apparent lifeless condition of the stomach. Hundreds of persons have visited the strange patient, and the case is receiving notice from the local press. Dr. Erdman says it is the most wonderful case he ever heard of or read of.

A number of the medical fraternity determined to apply a galvanic battery to the man, and a special apparatus was procured. The battery was first applied to his extremities, but produced nothing more than the ordinary spasmodic action of the nerves. There were no signs of returning consciousness. It was next applied to the palms of the hands and the soles of his feet, but the operation produced not even a tremor, and the patient's almost imperceptible breathing was not in the least affected. Occasionally, when not undergoing any test, his breathing will apparently cease altogether, which for a time creates the impression upon the attendants that life has departed. He remains in that condition for a day at a time, then suddenly and without any apparent movement of the body, his respirative organs slowly begin operations again. Several times his death has been announced, but he still breathed, and strange to say he has not wasted much, if any. His cheeks are flushed, his condition normal, and his body of the usual temperature. To-day he underwent treatment that would have produced sharp pangs of pain, but he gave no sign of feeling.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 2, Rear of 1229 Vine St., Philada., Pa.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

HIEROCLES, (A Roman Proconsul).

I GREET YOU, SIR:—I am claimed to be a profane writer. It was not I, that was profane, but your Christian writers who were. Why so? I will endeavor to show in my communication that I set forth the truth free from lying gods and god-stories. But others may look upon that saying of mine as violating their most sacred feelings. They should remember that truth must ever hurt error. I did not believe in any of the religions that prevailed in my day; and I had to veil my knowledge to prevent my friends from becoming my enemies. Men may be very learned, in their day and generation, in all the affairs of life; but, if you run counter to their ideas of God, they at once become your enemies. There was a great persecution of Christians, at the time I lived, by the emperor, Diocletian. I pitied these Christians because of their obstinacy in clinging to doctrines that they could have ascertained by the least investigation to have been utterly false. This trouble of the Christians resulted from their own folly. I will relate the incident that led to them. I do not know whether, or not, it has been recorded; but this is the fact. The emperor Diocletian placed a statue of the Christian God-man in one of the temples. The Christians went there in the night; time and defaced that statue. This act of religious vindictiveness was the reason of their persecution. Their God was too holy to be placed by the side of Mars and Apollo. They consequently tried to destroy the image of Jesus Christ. Their God had the same origin as all the so-called heathen gods, for they were all but various personations of the same thing, and that was the Sun; and Sun worship was made as mysterious as possible by the priests to conceal that fact. I am set down as a historian. I lived in the reign of Diocletian.

[We take the following facts concerning Hierocles from Smith's Dictionary of Greek and Roman Biography.—Ed.]

Hierocles, a Roman proconsul, at first of Bithynia, and afterwards at Alexandria, in the time of Diocletian, A. D. 284-305. It is said this emperor was instigated to his persecution of the Christians in A. D. 302, mainly by Hierocles, who was a man of great philosophical acquirements, and exerted all his powers to suppress the Christians and their religion, and raise the polytheistic notions of the Pagans by attributing to them a profound meaning, which had only been misunderstood by the vulgar. With this object in view, he published a work against the Christians, in which he attempted to point out contradictions in the scriptures in the historical as well as in the doctrinal portions. It bore the title *Dogoi Philotheis pros tous Kristianous*, in two books; the work itself is lost, but we may still form an idea of it from the notice which Lactantius takes of it, and more especially from the refutation which Eusebius wrote of it. We there see that Hierocles attacked the character of Jesus Christ and his Apostles, and put him on an equality with Apollonius of Tyana.

[Is it not strange how invariably the works of what are called profane writers, which would throw light on the origin and nature of the Christian religion, have either been destroyed or concealed by the Christian priesthood; while, at the same time, all that could be made in any way to bolster up that religion has been carefully preserved and published. But for the fact that Hierocles, in order not to make enemies of the Græco-Roman Christians, admitted the existence of Jesus Christ, the four Gospels, and the epistles of Paul and Peter, nothing whatever would have been known of him or his writings. So important do we regard that communication of Hierocles, as showing the authenticity of the communications coming from ancient spirits through Mr. James, that we will quote at some length what Dr. Lardner has given concerning him.]

In Dr. Lardner's work, London, 1829, Vol. 7, p. 474, he cites Hierocles among his "Testimonies of Ancient Heathens," as follows:

"Of the other writer (Hierocles) Lactantius speaks after this manner: 'The other,' says he, 'treated the same subject more accurately; [The persecution of the Christians under Diocletian is referred to.] he was then one of the judges, and a principal adviser of the persecution; and not contented with that piece of wickedness, he also pursued those with his writings whom he had brought into trouble. For he composed two books, *not entitled*, Against the Christians, lest he should seem to bear hard upon them, but 'To the Christians,' that he might be thought to advise them in a kind and friendly manner; in which books he endeavored to show, that the sacred scriptures overthrow themselves by the contradictions with which they abound; he particularly insisted upon several texts as inconsistent with each other; and indeed, on so many, and so distinctly, that one might suspect he had sometime professed the religion which he now exposed. However, the sacred scriptures may have by some accident or other fallen into his hands; but the scriptures are as far from inconsistencies as he was from the truth.' * * * Lactantius goes on to say, 'this writer endeavors to overthrow Christ's miracles, though he does not deny the truth of them; he aims to show that like things, or even greater, were done by Apollonius. It is somewhat strange that he omitted Apuleius, of whom many wonderful things are commonly said. Christ it seems must be reckoned a magician because he did many wonderful things; but Apollonius is more able, because, as you say, when Domitian would have put him to death, he escaped; whereas Christ was apprehended and crucified.'"

At page 477, same volume, Dr. Lardner says:

"Lactantius has not told us the name of this writer; but from the author of the book of the Deaths of Persecutors, different from Lactantius, but contemporary with him, we learn that he was Hierocles, at first viceroy, afterwards president in Bithynia; of whom he expressly says, that he was a persecutor, and an adviser of the persecution. Hierocles is also mentioned by Epiphanius, as prefect of Alexandria in the time of Diocletian's persecution. Against his work Eusebius, of Cæsarea, wrote an answer, still extant, of which I shall now give an account by which it will farther appear, that Lactantius and Eusebius speak of the same author, and the same work.

"Eusebius, at the beginning, tells his friend, to whom he addresseth himself, that Hierocles had made comparison of our Saviour and Master with Apollonius of Tyana, giving the preference to the latter. To this he intended to confine himself; for, says he, as for the rest of his work, which he calls *Philalethes*, or Lover of Truth, I do not think it needful to take much notice of it; it not being

his own, but shamefully borrowed from others, and had already been fully answered by Origen in his answer to the work of Celsus, called 'The True Word.' 'Referring, therefore,' says Eusebius, 'to that work of Origen, such as are desirous to inform themselves more particularly of our religion, we shall at this time examine the comparison made of Jesus Christ and Apollonius by this Philalethes.' He admires, then, and extols this man, as if by some divine and hidden wisdom, and not by magical arts, he had performed great wonders, saying in these very words: 'They are continually crying up Jesus for opening the eyes of the blind, and other like works, and presently after he adds: 'But it ought to be considered upon how much better grounds we receive such things and how much more reasonably we judge of divers excellent men.' In the time of our ancestors, in the reign of Nero, flourished Apollonius of Tyana, who, having when very young sacrificed at Ægis in Cilicia to that good god Esculapius, wrought many and wonderful works; some of which I shall mention, omitting others.' Then he recites his extraordinary works from the beginning; and afterwards says in these very words: 'To what purpose have I mentioned these things? That all may perceive our just and reasonable judgment, and the levity of the Christians for as much as we do not esteem him who did these things a god, but a man favored by the gods; whereas they, for the sake of a few tricks, call Jesus, God. It is also reasonable to think, that the actions of Jesus have been magnified by Peter and Paul, and others like them; ignorant men, liars and impostors. But the things of Apollonius have been written by Maximus of Ægis, and Damis a philosopher, who conversed with him; and Philostactus the Athenian, men of great learning; and being lovers of truth, and friends to mankind, they were unwilling that the actions of so great a man, dear to the gods, should lie hid."

[Such is the account, given by Eusebius, of what, he says, was the only original part of the work of Hierocles. It shows very clearly that the latter was what his communication shows him to have been, an independent man and true philosopher, and, as he says, did not believe any of the religions of his day, whether Christian or Pagan, and that he was compelled to veil his knowledge in order to preserve his influence. That Hierocles was a man of the highest learning, grandest mental powers and truly benevolent, seems very certain. This is fully admitted by the learned Christian, Dr. Lardner, when he says in the same volume of his work, page 555:

"About the same time another work was written against the Christians by Hierocles, a man of learning, and a person of authority and influence, as he was a magistrate; it was in two books. Nor did he take upon him the character of an enemy to the Christians; he aimed rather to be esteemed a kind and friendly counsellor and adviser. He was well acquainted with our Scriptures, and made many objections against them; thereby bearing testimony to their authenticity, and to the great respect that was shown to them by the Christians; for he has referred to both parts of the New Testament, the gospels and the epistles."

How Hierocles, by showing the inconsistencies of the Christian Scriptures, bore testimony to their authenticity, is one of those things that is past finding out. But the most significant feature of the communication of Hierocles is the fact, that he therein states the cause of the persecution during the reign of Diocletian, which has been carefully concealed. There can be little doubt that he has given the real cause for those severe measures. It would seem that Diocletian sought to rank Jesus Christ among the other gods of the Roman people and to that end placed a statue of him in one of the temples. Incited, no doubt, by the priesthood, the Christian rabble mutilated the consecrated statue in the temple of the Roman gods, and thus raised a direct issue with Diocletian as to the equal sacredness of the two religions. It would thus seem that the Christians were the aggressors, and not having control of the government, got the worst of the contest. This is fully apparent from the evidence furnished by Eusebius, but we have not space to pursue the subject further. If that communication was not influenced by Hierocles, then by whom was it influenced?—Ed.]

FAUSTUS, (A Bishop of the Manichean.)

GOOD MORNING:—I lived in the very heat of the fight about the doctrines of Christianity. I know that the books of the Old Testament and the Evangelists of the New were never written by those whose names they bear. How do I know this? Because at the Council of Nice, at the time that I lived, there was no difference between the doctrines of the Phenicians, and the Hindoos, and the Egyptians and the Christians. That is their respective sacred books were identically the same, only the names of the sacred persons having been altered to suit each of those people, and I charged their bishops with the falsity of their position in regard to Jesus Christ; they knowing that the Christian theory of religion was but a repetition of the heathen stories; and that their New Testament was but the outgrowth of the Phenician, Hindoo and Egyptian stories. I want to set this matter right, as I was overpowered by numbers when here and could not do so. As I was not allowed to tell the truth as a mortal, I wanted to come back and tell it as a spirit. My name was Faustus, I lived about 350 A. D.

[We take the following account of Faustus from McClintock and Strong's Ecclesiastical Cyclopedia.—Ed.]

"Faustus, the Manichean, a prominent bishop of the Manicheans, was a native of Mileve, in Numidia. Our knowledge of him is almost exclusively derived from the writings of Augustin. When beginning to doubt the truth of the Manichean doctrines which he had adopted during his stay at Carthage, Augustin was referred by his Manichean teachers, whom he consulted, and who were unable to solve his doubts, to Faustus, the ablest man of the sect. Augustin did not, however, find in Faustus what he had expected; his knowledge was by no means so extensive and so profound as the Manicheans generally believed. Of Latin literature he had only read some orations of Cicero, a part of Seneca's works, a few poets, and the Latin works of Manichean authors. He confessed an entire ignorance of natural sciences. He was, however, possessed of a great readiness of speech and dexterity in argument. Faustus subsequently wrote a work against the doctrines of the Christian church, and in defence of the Manicheans, in which the objections of his sect to the scriptures, and in particular to the Old Testament, are presented with some keenness and

wit. Augustin, induced by his friends, wrote against Faustus, his work *Contra Faustum Manicheum*, Libri xxxiii (compiled about 400; sent to Jerome 404), in which nearly the whole of the work of Faustus is quoted. Augustin relates of him that he led a life of luxurious ease, regarded himself as the Incarnate Wisdom, was for a time, exiled for his Manichean opinions to an island, but subsequently released."

[Such is the account of Faustus, based upon the prejudiced statements of Augustin, a Christian saint, and his bigoted opponent. The reply of Augustin to the impeachment of Faustus has come down to us, but according to the almost invariable practice of the papal priesthood, the impeachment itself has been suppressed or destroyed. The testimony of the spirit of Faustus, shows that Christianity in its theological and doctrinal features is the same as were those of the Phenician, Hindoo and Egyptian religions. Faustus tells us that he charged the Christian bishops who assembled at the Council of Nice with the falsity of their position, in attempting to make it appear that their Christian religion had anything original about it except the change of a few names. It will also be seen that Faustus was exiled by these loving, charitable Christian bishops, because of his bold truthfulness in relation to the falsehoods they were seeking to palm off upon their fellowmen as sacred truth. If the papal church once had power to expatriate those who exposed their frauds and deceptions, they can no longer do it, for the gates from the spirit world are wide open, and nothing can now prevent the overthrow of all superstition and error in regard to man's future life. Ye priests, howl on and gnash your teeth. It will avail you nothing.—Ed.]

APOLLONIUS OF ALEXANDRIA, (A Grecian Mathematician.)

MY BEST GREETINGS TO YOU:—In this mortal life I was a mathematician and lived at Perga in Pamphylia, and died in Alexandria B. C. 150. There are several works of mine yet extant (or copies of them) on conic sections. As a mathematician, I preferred to deal with physical science rather than with anything like "a mansion in the skies." I looked upon all religions and the followers of those religions as either knaves or fools—the priests being the knaves and their followers the fools. Even as a spirit, I think if there was one-half as much money, time and labor spent for the good of humanity, as there is in building god-houses and feeding fat priests, there would be a great improvement in the condition of those who are on your earth plane. If you see the effect of this here, only wait until you are a spirit and it will startle you to see the awful effect of it in the hereafter. One immense mass of spirits, in one place, waiting for a certain god, who never existed except in their imaginations, to come and redeem them. In another place you find them watching, waiting and praying for Adonis, Apollo, Jupiter—none of which gods are to be found. As I wander around as a spirit, I find this one of the most important points, (and I want to impress it upon yourself and your readers), that the ideas that are predominant at death seem to govern these spirits, and it is almost impossible to drive those ideas out of them. Therefore, if you want to have happiness as a spirit, it is necessary for you to leave the mortal life understanding what you will realize on your entrance into spirit life. This dying is not so serious an affair as you mortals seem to think. It is the consequences of the reaction of your mortal upon your spirit life you have reason to fear. It is that, you ought to understand, and you can only learn it from those who have travelled to that spirit world. Although you may be persecuted because you will not look at these things through the glasses of others, I would say to you in the language of a modern philosopher: "First be sure you're right, then go ahead." Apollonius of Alexandria.

[We take the following concerning Apollonius from Smith's Dictionary of Greek and Roman Biography:

"Apollonius, surnamed Pergæus, from Perga in Pamphylia, his native city, a mathematician educated at Alexandria under the successors of Euclid. He was born in the reign of Ptolemy Evergetes and died under Philopator, who reigned B. C. 222-205. He was, therefore, probably about forty years younger than Archimedes. His geometrical works were held in such esteem that they procured for him the appellation of the Great Geometer. His most important work, the only considerable one which has come down to our time, was a treatise on conic sections in eight books. Apollonius was the author of several other works."

We will only say in regard to this communication, that neither the medium nor ourself knew anything in relation to such a person as Apollonius when it was given. There seems to be a discrepancy as to the date of his death which differs more than fifty years from that given in history. We give the facts as we find them.—Ed.]

ARTEMON, (An Alleged Heretic.)

LET TRUTH OVERCOME ERROR:—Is my salutation to you. I am set down by Christian writers as being at one time during my mortal life a Christian bishop. I never was a Christian bishop, and further, will say there were no Christians at that time. There was a sect of Sophists in some respects not unlike the Shakers of your day. That is one account of me. Then there is another account that says that I was a notorious heretic. God knows, I could not have been a heretic to Christianity, for I knew nothing of it. I want to say further, if there was any Christianity at that time, it must have had such a few followers that no philosopher knew anything about it. Their so-called early Christian fathers, who are said to have lived in the first century, I have never been able to see in spirit, nor do I believe they ever existed as mortals. If they did live, I do not believe that any of them knew aught of the books that are called the New Testament before A. D. 250. But they did know, as has been set forth by the first control that spoke here to-day, the story of a dying God. That story they had in verse, and it was recited at most of the annual festivals throughout Italy, Greece and Asia Minor. That is as far as I can say I personally know. I was more of a dreamer in metaphysics. I had dim cognizance of the true state of things that would happen to me when I became a spirit; and I have found out that this was because I was an impressionist medium. The spirit that impressed and controlled me was my sister, who died years before. Her name was Thesbia. There was nothing but contention and dissent when I lived in mortal form, all around me. Every day seemed to bring forth a

new sect. I have known one of the sects to continue only a week, when the whole of them were killed by the rabble. You had to be very careful what you said in regard to the gods, or your life was forfeited. I have never been able as a spirit to find any of these gods, or sons of gods, that died for the redemption of the world. I have inquired of the most ancient spirits I have been able to find, and have been informed that almost every nation have had their Jesus—some in one shape and some in another—all the way from a big snake up to a man. So I would advise every person to have but one redeemer, and you will find that redeemer in your reason. I hope all will follow this advice, if they want happiness as spirits. I lived about A. D. 125. My name was Artemon.

[We take the following account of Artemon from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Artemon, a heretic, who seems to have lived about the beginning of the third century of our era. It is also probable that he resided in or near Rome, since we read in Photius that the celebrated presbyter, Cælius wrote against Artemon and his heresies. From the synodal letter of the bishops assembled at Antioch in A. D. 269, who deposes the heretic Paul of Samosata, it seems clear that Artemon was regarded in the East as the precursor of the heresies of Paul, and perhaps also that Artemon was still alive; at any rate, however, that his sect was still in existence. Artemon and his friend Theodotus denied the divinity of Christ, and asserted that he was merely a prophet raised by his virtues above all others, and that God had made use of him for the good of mankind. These opinions were probably supported by Artemon and his followers, the Artemonites, by philosophical arguments; for Eusebius states, that they occupied themselves very much with philosophy and mathematics, and that they made use of them in their interpretation of Scripture. They are charged with having introduced forged readings into the text of the Bible, and to have omitted certain passages from the copies they used. These accusations, however, rest on rather weak grounds."

[Here we have the case of another ancient spirit coming back to correct the misrepresentations that have been recorded concerning him. In view of the wonderfully corroborative incidents in that record, which are explained by the communicating spirit, we cannot but regard the communication as authentic. Whether the sect called Artemonites were in existence as late as A. D. 269 it seems very clear that the Sophist medium, Artemon, whose religion it is admitted was metaphysics and philosophy, lived long before that time and most probably about A. D. 125. At that time there was no such thing as the Christian Scriptures in existence. There were worshippers, it is true, of dying saviours of mankind among every nation. The communication is a most valuable one.—Ed.]

PHOTIUS (A Patriarch of Constantinople.)

GOOD MORNING, SIR:—I had the honor when in mortal life to be the patriarch of Constantinople. I thought it an exceedingly honorable position when living on this mortal plane; but as a spirit—one who has gotten some light, I cannot help shuddering at the thought of the fearful mistake I made in teaching Christianity as truth. This hangs heavy on my spirit. There may be some morality in the so-called teachings of Jesus, but when we take such examples as the unjust judge and that thieving steward, it is a wonder to me that Christianity, under the teachings of its Lord and Master, had not been long ago wiped from the face of the earth. Many persons will say that a spirit ought to come here to tell about his spirit home. This you cannot tell to those who dwell in a condition of matter below that which you experience in a higher and more refined state of matter. Therefore, we come to seek to set you right. Then you can come up to our plane and understand things through your spiritually developed senses, which are now in a very undeveloped or dormant state in most mortals. We, as spirits, have not the dense bodies that you mortals have, therefore, by your weight you make more impression upon this mortal plane. If you mortals will help to make the conditions and purify your atmosphere, your minds will not be able to incur error, but must of necessity inhale, as it were, from a purer atmosphere divine thoughts. This I give to try and persuade all to lend a hand in preparing the way for spirits to instruct you. In the latter part of my mortal life, I could not agree with the pope, and he undertook to denounce me, but my followers revolted and this was the cause of the Greek Church becoming a power against the Latin Church. The departure was of little benefit to me. It was only a change from one erroneous idea to another. I lived A. D. 856, and my name was Photius.

[We take the following account of Photius from the American Encyclopedia.—Ed.]

"Photius, patriarch of Constantinople, and principal author of the Greek schism, died about 891. The place and time of his birth is unknown. He was related by marriage of his uncles to the patriarchal and Byzantine-imperial houses; and in 857 he was secretary of state to the emperor Michael III. He had made himself necessary to the emperor and to his minister Bardas. On the deposition of Ignatius, patriarch of Constantinople, on account of his opposition to the court, Photius was installed as his successor, (858). The election was made by the will of Bardas, and not by the authorities of the church; the candidate was a layman, and moreover already a schismatic, adhering, as it is said to the party of the Sicilian Bishop against the Byzantine primate. Yet in six days he passed through the various grades, and was ordained patriarch. The consent of the neighboring bishops was obtained with difficulty. A council at Constantinople of 318 bishops, in 861, confirmed the election, deposing Ignatius. But the decree was soon annulled by another council called at Rome by Pope Nicholas I, in which Photius was anathematized and ordered to relinquish his claim. Photius called at Constantinople still another council in 867, in which he excommunicated the pope, and accused the Roman church of heresy. On the death of the emperor Michael and the accession of Basil, Photius was banished and Ignatius was restored; and in a council held in 869, the acts of the unlawful council held by Photius were solemnly abrogated and its records burned. After an exile of eight years, Photius was allowed to return to Constantinople; and in 878, on the death of Ignatius, he obtained the consent of both emperor and pope to his assumption of the patriarchal place. But he opposed the restoration of the Bulgarians to the jurisdiction of

the Latin Church, and did not recant his heresies. A new excommunication came from Rome, the sentence of the former Roman Council was reaffirmed, and in 886 Photius was finally banished by the Emperor Leo to an Armenian Convent, where he died. Photius has importance in history as the founder of the Greek schism, as a dogmatist, philosopher and as a literary critic. Though he did not consummate the separation between the Greek and Latin Churches, he created a division that was never healed, and after him, with a few transient exceptions, no confession of supremacy could be wrung by the pope from the Greek patriarchs. He drew up charges against the Latin Church, that they shortened the season of Lent, refused to allow married men to enter the priesthood, and denied to priests the right to administer the chrism, and above all, that they taught the double procession of the Holy Spirit. Of his numerous works the most important is the *Bibliotheca*, which contains fragments of nearly three hundred Greek prose writers, most of whose works are lost, with critical remarks thereon.

[Here was another communication coming from a spirit of whom neither the medium nor myself had ever known anything; and yet how perfectly characteristic it is of that learned, ambitious and inflexible prelate. The cutting wrong, in speaking of the morality in the so-called teachings of Jesus, with which he alludes to the parables of "the unjust judge" and "the thieving steward," is characteristic of his habits as a critic when in earth life. The communication is wise, instructive and singularly confirmatory of the fact of spirit return and communion with mortals.—Ed.]

SARAH HOOPER, (Portland, Maine).

GOOD MORNING, SIR:—I have returned here today, because I am told that it will be beneficial to me and enable me to go ahead as a spirit. I am weak, weary and sick with disappointment. I have not found what I hoped to find, but have found a kind of unrest. Everything is just upset. Whether this comes from the state of mind, or not knowing how to act, I do not know. I was a Baptist. I want to ask you how to free myself from this state and to find some little happiness as a spirit. I was about forty-six years of age when I died. I lived in Portland, Me., and my name was Mrs. Sarah Hooper.

[We told this spirit that she was making the same mistake as a spirit that she had made when she was a mortal, and that so many millions make both here and in spirit life, and that is, to think more of one's self than of humanity, and to seek a happiness and good that cannot be shared by all. We told her to think less about herself and more about doing good to others, and she would soon find herself too busy to be unhappy, and would, as a spirit, rise above all her present feelings of depression. While we talked with her she seemed to realize that what we said was true, and she departed hopeful and thankful; to begin her work of beneficence.—Ed.]

SAMUEL WARD,

(Mt. Joy, Lancaster Co., Penna.)

GOOD DAY, SIR:—I was old, tough and a long lived animal, and I don't suppose you can tell it through this man; but I was a colored gentleman, for I think I always tried to be a gentleman, and I succeeded in winning the respect of all who knew me. Of course I had a few enemies, and it is necessary when you are here to have a few of them, for they are the fellows that make you think. It makes things lively. It would be a duck-pond of a life without a few enemies. I do not mean to talk about my religious ideas. I only mean to say that what I thought was true has turned out to be false. But if I was an old man, I am full of energy as a spirit, and I am not going to sit down and bewail my lost hopes, but to get up and act at once; and as there does not appear to be anybody to save me, I intend to save myself. I lived at Mt. Joy, Lancaster Co., Pa., and my name was Samuel Ward.

[We are not sure we got the last name correctly and before we could ask, the control of the medium ended.—Ed.]

J. W. Fletcher in Philadelphia.

PHILADELPHIA, Pa., March 15, 1881.

The deservedly high tribute paid by you to Mr. J. W. Fletcher of Boston, in your issue of March 12, was more than sustained by him in his lecture on last Sunday. His morning lecture was a continuation of the subject of the previous Sunday morning: "The Reasonable and the Unreasonable Way to Worship God," dwelling more particularly on the reasonable in our worship of the Supreme. He said that the reasonable way to worship God was not to try to make ourselves believe that we were poor miserable worthless worms crawling in the dust, and that God would be pleased with such manifestations of abject servility; but rather to worship him by noble lives, made up of noble deeds of love and charity to all with whom we come in contact, in every way possible to endeavor to make ourselves better men and women. Thus might humanity be raised one round higher on the ladder of progress, and God be worshipped, without stultifying either our manhood or our highest reason and judgment. His concluding remarks on this subject were peculiarly grand and ennobling.

His subject for the evening lecture was, "Ghosts, or Some of the Visitors from the Beyond." In this lecture he spoke of the spirit manifestations that have occurred from time to time, in different parts of the world, without any apparent cause, or, as the speaker called them, spontaneous spirit manifestations.

He related a number of very interesting, well authenticated cases, some of which came under his own observation, and to all of which the large audience gave the closest attention.

At the close of the lecture he gave a number of tests, of the presence of spirits, as seen by his clairvoyant sight, in such a ready, clear and decided manner, and they were so quickly recognized in every instance, that there could be no possible chance to doubt their genuineness.

Truly is humanity blessed, by having such medium, through whom the spirit world can thus clearly and forcibly portray the grand principles of that glorious philosophy that shall yet redeem the world from its superstition and bigotry, and place it on that higher condition where the brotherhood of man will be acknowledged and where religion will become a work of love and good deeds to humanity, and not a belief in mythical dogmas, or the observance of forms and ceremonies, which, if they ever were of any value, are in this day and age of the world utterly useless.

Yours in the cause of truth, A. REYN.

EDITORIAL BRIEFS.

REMOVAL.—The spiritual meeting and circle formerly held at Ninth and Spring Garden, will hereafter be held at hall Eighth and Buttonwood Streets.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

W. HARRY POWELL, the celebrated slate writing medium of Philadelphia, having met with grand success at Toledo, Norwalk, Milan and Oberlin, Ohio, will again visit those places soon. He will also visit Birmingham and Collins, and will be at East Liverpool, Ohio, March 21st. He will make engagements between Cleveland and Pittsburg. Address him at Cleveland P. O., Ohio.

We learn from the files of the *Daily Post-Appeal*, of Atlanta, Ga., that our estimable friend, Mrs. Abbie E. Cutter, M. D., is doing good and faithful work in that region, in delivering (beside her work as a medium and healer) a course of lectures to interested and appreciative audiences of ladies and gentlemen (separately) upon subjects that nearest concern their physical and moral well-being. See notice of her lectures quoted in another column.

The mediumship of our Bro. Geo. D. Search, seems to be increasing in power and satisfactory results. We learn from reports published in the daily and weekly *Headlight*, of Moberly, Mo., that he is giving very satisfactory sittings and convincing tests, by independent slate writing, at that place. The communications are described as being "the same in language and handwriting" as used by the spirit friends of the recipients, when in earth life.

Mrs. KATIE B. ROBINSON, the distinguished and faithful medium, who has done such grand and noble work in this city for the past ten or twelve years, has been, for the past three or four weeks, on a visit to her friends in Haverhill, Boston and vicinity. We are pleased to see that her grand medial gifts have not been lost during that time, for between lecturing, receptions and private sittings, she has been kept even more busy than when at her home, 2123 Brandywine St., Philada.

Mrs. STODDARD GRAY and her son, DeWitt C. Hough, invite scientists to witness a wonderful and novel phase of the latter's mediumship, at their residence, No. 324 West Fifty-second street, New York City. The nature of this wonderful phase of mediumship is, that communications are given by rubbing ashes of burned paper upon a clean sheet of paper, when the writing with the name of the spirit communicating in full, will appear in a few seconds. They also answer sealed letters and answer mental questions in different languages. See their advertisement in another column.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genesee county, Mich., commencing on Wednesday, March 23, at 2 o'clock, and continuing over Sunday. All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time. L. S. Burdick, President, Box B, Kalamazoo; Miss J. R. Lane, Secretary, No. 3-2 Woodward avenue, Detroit, Mich.

THE *Children's Museum*, is the title of a new and handsome illustrated monthly of 40 octavo pages, published by Goddard and Gray, Tribune building, New York; the second number of which we have before us, and which is really a gem in its way, full of sprightly stories, creditable versifications and gossipy and entertaining information for the young; interlarded with numerous well conceived wood cut illustrations; which latter although the artistic execution might be and deserves to be better, to correspond with the style of the typography and general make up of the rest; will no doubt improve with the growth of the subscription list, which if as rapid as it should be, will soon place the magazine near the head of the heap of juvenile literature. Price of subscription \$1.00 per year.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists, will hold their annual convention at Flint, Genesee Co., Michigan, commencing on Wednesday, March 23d, at 2 o'clock, and ending Monday March 28th. First three days meetings will be at Spiritualists' Hall, City Hall building, Main Street. Saturday and Sunday, at Fenton Hall, Saginaw Street. All speakers in the State and adjoining States are invited, as well as all mediums and all interested in the cause. Speakers will be entertained free of charge, and every arrangement made for all friends abroad. There will be ample accommodations for all. Rates at

hotels will be as follows: Hotel Bryant, 1.25 per day; Sherman House, 1.00 per day; Dayton House, 1.00 per day; Washington House, 25 cents per meal. Railroad fares have been reduced on all the railroads each way. For particulars of which, and certificate to procure reduced rates, apply by mail with three cent stamp for return postage to L. S. Burdick, President, Box B, Kalamazoo, or to Miss J. D. Lane, Secretary, 312 Woodward Avenue, Detroit, Michigan.

MOVEMENTS OF Mrs. DR. ABBIE E. CUTTER.—We cut the following from the *Daily Post-Appeal*, published at Augusta, Ga., Feb. 27th ult.: "Interesting to all Adults.—On Friday evening last we listened to a lecture to men only, by Mrs. Dr. Cutter. The idea of a woman lecturing to an audience from which ladies are excluded is certainly a new and novel one in this section of our land, but we must say that her address was interesting and instructive, and devoid of everything that a lady—and especially a physician—might not say without any sacrifice of womanly modesty. Three-fifths of all the children born, die before they reach five years of age. She claimed that this fearful mortality should not exist in the human race any more than in the brute creation. She spoke of the human form as a beautiful temple built for the indwelling of the Spirit of God, and how it could be built up and preserved, instead of being torn down and destroyed. That most, if not all, of the mental and physical weaknesses that we are afflicted with, are the direct cause of injurious habits and incorrect modes of living. That much of suffering, lack of strength, and death, is attributable to ignorance alone. That she is an educated and intellectual lady we know. That she is honestly laboring to elevate and benefit the human race, we believe." And from the same paper of Feb. 25, the following: "The ladies of Atlanta are shy of women lecturers, and perhaps it is just as well, for in many cases 'women's rights,' or some 'issue' is the hinge on which the lecture turns; but where health, beauty and happiness are the subjects of the lecture, as they are with Mrs. Dr. Cutter, it becomes the duty of every woman to attend. Quite a number of our lady friends attended her lecture and were delighted with her. She has a sweet, cultivated voice, is very modest in her manner and refined in her language; there is plenty of room in Atlanta for her good work, and she deserves more attention from our ladies and the public generally. In her lecture she spoke eloquently of the mother-artist who rules the world, and proved that beauty is the outgrowth of health."

Mrs. J. A. Bliss at Columbus, Ohio.

COLUMBUS, O., March 13, 1881.

J. M. ROBERTS.—Dear Brother:—The great desire I have had for two years has been gratified in seeing form materializations. Mrs. J. A. Bliss, the medium for form materialization, from Philadelphia, arrived here on Wednesday last. There being no cabinet ready, her first seance was given on Thursday evening. There were several spirit manifestations which were fully recognized by those present.

On Friday and Saturday evenings, I am told, the manifestations were good. Not being present I cannot speak from personal knowledge of what then occurred. This afternoon, at 3 o'clock, a few friends met and held a private seance—the last one until her return from her Western trip—at which the spirit manifestations were strong and good, and many forms were fully recognized by friends. The first spirit to manifest was that of a young man who came to meet his mother and sister. The next was his grandmother, who came and showed herself strongly. She was dressed as in earth life with cap on.

After which several young people materialized, and a sister of Mrs. Stuart came out in front of the cabinet and called for a slate and pencil. There being no pencil on the slate, Mrs. Stuart passed out into the third room to get one. While she was gone the spirit called up a little daughter of Mrs. Stuart and reached over the table, in front of the cabinet, embraced and kissed her. This spirit was clothed in pure white, and most beautiful.

The next spirit to manifest was called Dick Edwards. He talked for several minutes before he came out and materialized. He sang "Sweet By-and-by," "Yankee Doodle," and two other pieces, through a trumpet; made love to the ladies, cracked jokes with a Mr. O'Hara; after which he materialized. This spirit was very handsome.

The next to manifest was an old lady, Mrs. Smith. She was very strong and talked for some minutes, and called all up to see her. She was dressed very plain. She said she was interested in farming, and lived on Mr. Hazard's farm at South Portsmouth, R. I. My wife and self invited her to come and see us. She fulfilled her promise to us soon after we got to our house, by controlling Mrs. S.; talked to us, and said, "You asked me to come; so I did." I omitted to state that after Mrs. Smith manifested, an uncle and brother came, but could not manifest very strongly, as the medium was somewhat exhausted.

Bro. Roberts, I don't see how any sceptic could see, and hear what we did and not be satisfied it was really spirit power. I commenced to write this last evening, but the spirits came so fast and powerful I had to stop and sit with my wife, so I finished it this morning at the office.

Yours for truth, S. MERRICK SWEETING.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass	1 00

Confirmation of a Spirit Message.

To the Editor of Mind and Matter:

SIR:—I do not yet see any confirmation of the spirit message from Chauncy Stoddard, published in your paper some few weeks ago. As you called on the editor of *Essex County Republican*, of Essex county, N. Y., and he does not reply, I will say, I knew Chauncy Stoddard, of Peru, Clinton county, N. Y., over fifty years ago. I was living in Keesville, Essex county, at the time.

Yours fraternally, R. M. ADAMS.

Vineland, N. J., March 13.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged,	\$86 98
Jane A. Rotnon, Decorah, Iowa,	50
James P. Greves, Riverside, Cal.	1 00
A. A. Pierce, Riverside, Cal.	1 00
Wm. Ganett, Smithfield, Utah,	2 00
Bethena H. T. Wilson, Auburn, Ind.	5 00
S. B. Mode, Modena,	1 00
Mrs. Mary S. Lloyd, Waterford, N. Y.,	2 00
George H. Booth, Lowell, Mass.,	50
Wm. C. Lipp, Lakewood, N. J.,	1 00
C. B. Peckham, Newport, R. I.	1 00
W. H. Cardell, Savannah, Ga.,	1 00
Mrs. M. J. Healey, Bridgeport, Conn.,	1 00

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in MIND AND MATTER	\$85 74
M. Wheelock, M. D. V. D., Louisville, Mo.,	2 00
Mary J. Bradford, South Boston, Mass.,	1 00
Catherine Standwood, " " " "	1 00
Margaret McDonald,	1 00
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Total Paid, \$72 74

PLEGGED.

Pledges previously acknowledged in MIND AND MATTER,	\$246 00
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Mr. Geo. Hall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

KIND WORDS.

Mrs. T. B. Hall, Charlestown, Mass., writes: "Enclosed please find \$1.00 to send MIND AND MATTER to those who cannot afford to purchase it. I want all people to have it; but I want it read understandingly and with a just appreciation of the magnitude of the work in which it (MIND AND MATTER) is engaged."

Mr. W. G. Butler, Ioka, Iowa, writes: "Sir—Please stop do not send that dand MIND AND MATTER to me. I don't want it. And oblige.—W. G. Butler." The above is a *certum et literatim et punctatim* copy of a postal card received March 4th inst. We publish it as showing that somebody is evidently getting hurt. Send 'em along.

O. B. Payne, Ferndale, Cal., writes, renewing subscription: "I have been fully satisfied with the paper, and commend you fully for your grand defence of mediums. Keep up the fight until phenomenal Spiritualism is properly appreciated and so-called Spiritualists as well as outsiders learn to respect the rights of mediums."

Dr. M. C. Marston, Chattanooga, Tenn., remitting for subscription renewal, writes: "In the hour that I first read a copy of MIND AND MATTER, I felt that you were fearless and strong and had been chosen to lead the vanguard of the great army of progressive minds; and I have never wavered in my fealty to the banner you unfurled, bearing, as it does, upon its shining folds, in letters of light and truth, the whole truth and nothing but the truth. May the spirits of those made wise through ages of suffering and research, guide and keep you in the right path where the light of knowledge shines clear and bright."

Chas. A. Frandorf, Athens, Ala., writes: "This winter has been very bad, but as soon as the roads get better we will do the best we know how, to spread the truths of Spiritualism. We shall hold our first meeting in Huntsville, where, I think, a great many Spiritualists, but their mediums are not well developed, and we want to help them. In the way you have conducted your paper you have drawn to yourself a noble band of spirits, which will enable you to stand steadfast in the future. You are the man that is needed in the present struggle, therefore take good care of yourself, and if not the present, the future will reward you."

J. W. Cunningham, of Shell Rock, Iowa, writes: "I like your paper very much for its bold and outspoken stand in defence of truth. I have investigated Spiritualism from the commencement of the Rochester manifestations. No doubt there is much that is spurious mixed in with it. It would be strange if not. It has always been the case when money has been the magnet instead of principle. I will do the best I can to get subscribers for your paper. I have read the *Banner of Light* and the *R.-P. Journal*, but take no stock in J. C. Bundy or Christian Spiritualism as now being advocated by many. I look at it as the same old devil, only a little dressed up. While I would grant to others all the liberty that I claim for myself, I never can fall down to an image in false garb."

Bethena H. T. Wilson, Auburn, Ind.—March 8—writes, with remittance for Alfred James: "I have been much interested in the communications through him, purporting to come from the sages of antiquity, and it seems difficult to escape the conclusion that they are just what they purport to be. If they are not from them, they must come from some spirits somewhere, who are familiar with their history; and whether they proceed from spirits in the body or out, they are worthy of attention and thorough investigation, and the man or woman who shall first solve the problem and give a satisfactory demonstration of the law through which such phenomena are obtained, will be entitled to the gratitude of all thinking minds. The discovery that shall prove these communications false will seriously demoralize all other communications claiming a spiritual origin; for communications are scarce which bear more the appearance of spirit origin than these."

PHILADELPHIA, SATURDAY, MARCH 19, M. S. 33

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PHILADELPHIA.

J. M. ROBERTS PUBLISHER AND EDITOR

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**A THREE CORNERED CONTROVERSY, IN WHICH
WE PROPOSE TO TAKE A HAND.**

Miller's Psychometric Circular, of the 15th inst., contains a letter of Wm. R. Tice to Mr. Charles R. Miller, president of the Brooklyn Spiritual Society, by which the former seeks to involve the latter and his society in the controversy between him, Tice, and ourself. Mr. Tice asks Mr. Miller the following question:

"Do you not know that J. M. Roberts has persistently misrepresented my connection with the James' exposure, especially in his charge that in conjunction with other Brooklyn Spiritualists, I conspired to bring James to Brooklyn, for the express purpose of exposing him as a fraud, and that I provided the costumes which I 'pretended to find in his possession?'"

To that question Mr. Miller replies:
 "Mr. Tice correctly states that Mr. Alfred James came to Brooklyn on our invitation; during a portion of his stay here he was our guest, and for the most of the time he was the guest of our friend Mr. John Oakley, at his home, Port Richmond Staten Island. We claim the *sole* honor—we are not willing to *share* it even with our friend Oakley—of inviting Mr. James to Brooklyn."

While we know that Mr. Miller did invite Mr. James to Brooklyn, as he states, we also know that Mr. James regarded the invitation as made by Mr. Miller in his representative capacity as president of the Brooklyn Spiritual Society. But it is a fact, that Mr. Miller may not be acquainted with, that *his friend* John Oakley, induced Mr. James to believe that a large number of the Spiritualists of Brooklyn were anxious to have him go to that city, in order that they might witness the spirit manifestations occurring through him. It was the glowing prospects held out to Mr. James by John Oakley, of fair and honorable treatment and large remuneration, that led him against our advice to go to Brooklyn, and place himself in the power of such enemies as the Tices, Nichols and others. It may not be known to Mr. Miller that prior to Mr. James' going to Brooklyn, the Bundys of Philadelphia, whether at the instance of those Brooklyn Bundyites, or at the instance of Col. Bundy himself, had treated Mr. James in a most dishonorable manner. Mr. Henry B. Champion, president of the First Society of Spiritualists of Philadelphia, made an arrangement with Mr. James, to give a strictly test seance at his Mr. C.'s house. The stipulations were that there should not be more than ten persons present, that Mr. Champion was to conduct the testing to suit himself, and if any spirit materialization should then occur, Mr. James was to be paid six dollars, but if nothing of the kind occurred he was to have nothing for his trouble. It might have been supposed that this arrangement was one-sided enough; but not so in the estimation of Mr. Champion. Instead of confining the attendance to the stipulated number, Mr. C. invited a large room full of people, nearly all of whom had prejudged the medium to be dishonest, and as the event proved to see him defeated and condemned. Although everything was made as unfavorable to his success as possible, the medium being consulted about nothing, and Mr. Champion and his friends having everything just as it suited them. Mr. James did not flinch nor make a word of objection. The seance was given with complete success. Two forms fully costumed in the loose flowing garments of the inhabitants of Western Asia came out into open view. So positive was this proof of Mr. James' mediumship for form materializations, that not one of that discomfited and unfriendly crowd dared to question it. Mr. Champion, who had invited his friends there to more than four times the stipulated number, paid Mr. James the six dollars, which would average about fifteen cents a head. It was this failure to discredit Mr. James that led Oakley to become mor-

importunate to have Mr. James go to Brooklyn; and when we called upon Mr. Nichols, soon after the Brooklyn outrage upon Mr. James, he made no secret of the fact, that the Bundyite Brooklyn Committee, to whom had been assigned the duty of testing mediums who should come to Brooklyn, and pass upon their right to exercise the gifts of mediumship, knew beforehand that Mr. James was a fraud, and they were determined to expose him. If we are not mistaken, Mr. Nichols was the chairman of that committee—he was certainly a member of it; and we think that Wm. R. Tice was also. Now, if these men knew, as they said they did, that Mr. James was a fraud, and they knew that Mr. Miller was seeking to assist him to practice fraud upon the Brooklyn Spiritualists, why did they not say to Mr. Miller, we know that man to be a fraud, and if he comes here we will prove him to be so. In that case, Mr. Miller would certainly not have been guilty of asking Mr. James to place himself in the power of men who had condemned him in advance. That they made no objection to Mr. James' going to Brooklyn and giving public seances without first submitting to the tests that they pretended to require of all mediums, shows that it was their object to get Mr. James to Brooklyn, in order that they might be able to discredit him. It is therefore useless for Mr. Tice or Mr. Miller to try to make it appear that he, Tice, did not conspire with other Brooklyn Bundyites to bring Mr. James there for the purpose of discrediting him as a medium.

Mr. Tice asks Mr. Miller the following question:

"You have admitted, in rather an incidental manner, your conviction that my brother, Thos. Tice, and myself, in conjunction with others, did really find concealed garments in the clothing of Alfred James, which were intended to be used by him in his personations—or the spirit's personations, and that you could not doubt the accuracy or reliability of our statements, in regard to the double exposures of these practices, on the part of the said James."

To this Mr. Miller replies:

"We will make a single quotation from a letter written by us to Wm. R. Tice early in February, 1879, from which it will be seen how thorough and complete was our vindication of both Tice and James:

‘Whatever difference there may be between your estimate and my own of the *integrity* of the mediumship of Mr. Alfred James, or his personal integrity, grows out of the different interpretations that we put upon the discrediting incident, which has caused so much excitement, and has furnished the occasion of so much useless denunciation. I interpret that incident in the light of the irresistible spirit control which is the master of the situation in all the James’ circle manifestations. Without assuming to know where the clothing came from that was found in the position stated, I do know that it *might* have been put there by friendly or unfriendly spirits, as readily as you or I can draw a breath. And this could have been done as readily without as with the knowledge of the medium. In my investigation of the spiritual phenomena, I long since reached this conclusion, that no spirit manifestations—no medium who is the unconscious instrument of these manifestations—can be rightly or fairly judged without taking into account that the forces of two worlds are in conjunction. Hence, I say, before final judgment is passed upon Alfred James (or any other medium similarly situated) he is entitled to the impartial scrutiny which he demands as to his conduct.”

We cannot but agree with Mr. Tice, in the construction which he puts on Mr. Miller's "complete vindication" of himself and Mr. James. No one who inquired carefully into the facts of the Brooklyn and Philadelphia attempts to discredit Mr. James, as we did, would come to any such over-strained conclusion as Mr. Miller puts forth to relieve himself from the obligation he was under to Mr. James, to beat back the dishonest accusers of Mr. James, into whose hands Mr. Miller claims alone to have lured him. Mr. Miller did not dare to do justice to Mr. James when he was so foully dealt with by the Tices and Nichols, and his evasion of duty has not served to relieve him, Mr. M., from the fierce hostility of the "Brooklyn Immaculates," as he calls them. Mr. Miller certainly does not regard his so-called "complete vindication" of Mr. James as having any bottom to it, or he would not write of our defence of Mr. James, in the following manner. He says:

"Mr. Tice addresses his communication to the 'President of the Brooklyn Spiritual Society,' when he very well knows that his warfare upon the James medium has been waged on his own responsibility, and that his controversy with MINN AND MATTER, growing out of its editor's *manly and successful defense* of Alfred James, is purely a personal controversy in which the Brooklyn Spiritual Society has taken no part whatever."

Now, when it is taken into consideration that our "manly and successful defence" of Mr. James was that we showed that Wm. R. Tice and Thos. S. Tice; and others who were concerned in the Brooklyn outrage upon Mr. James, were guilty of all the deception connected with that affair, he, Mr. J., having had no part nor hand in it, Mr. Tice had very good reason to regard Mr. Miller as endorsing our arraignment of Mr. T. as just and proper. Had Mr. Miller promptly met the enemies of Mr. James and himself, as he should have done, and stripped the mask and disguise from them, under which they had acted, as we did, Mr. Tice would not now, at this late day, dare to make the issue he is doing, with Mr. Miller. But we advise Mr. Miller and the Brooklyn Society of Spiritualists not to enter into a conspiracy with W. R. Tice, or any other person, to injure us and our business by combining to defame us. We have submitted to about as much of this thing as we intend.

to do. We are only waiting to dispose of the suits instituted against us by Wm. R. Tice, when the scene of conflict will be the United States Courts having jurisdiction over Brooklyn city. We notify these Brooklyn conspirators that it is not in their power to so much as check ourself or paper in the work we have set out to do. That our shot has hit those buzzards, gorged with defamation and slander, at which we aimed, is very certain, and the effect has been disgusting in the extreme.

We would much have preferred that Mr. Miller would not have forced an issue upon us in relation to John Oakley's base and dishonorable treatment of Mr. James; as it makes him a party to actions of a most discreditable nature. Alluding to our comments on Oakley's conduct, Mr. Miller says:

"Taking a wholly mistaken view of Mr. Oakley's conduct and relations to Spiritualism, MIND AND MATTER joined in this assault upon Mr. Oakley, though speaking from an entirely different standpoint from the Nicholssites and the *R.-P. Journal*. From the outset we defended Mr. Oakley for the reason that we knew him to be an honorable man and a true and loyal Spiritualist."

This attempt of Mr. Miller to place us in the wrong as to Mr. Oakley's arraignment by us, makes it necessary that we should briefly state the facts in this connection. What are the facts? Mr. Miller does not deny that Oakley, pretending to be the friend of Mr. James, prevailed upon the latter to go to Brooklyn, and give a series of public seances, to run through a period of more than a week. Mr. James consenting, Mr. Oakley took him to his home at Port Richmond, Staten Island, and continued his pretence that he was acting in good faith with Mr. James. A seance was arranged for, under the auspices of Mr. Miller's support and approbation. That seance was attended by thirty-five or forty persons, prominent among whom was Mr. Miller, who acted as master of ceremonies, Mr. Nichols and Wm. R. Tice. Mr. Miller appointed a committee of three to search the medium, the cabinet, and the surroundings. On that committee was William R. Tice. Having made, what the committee reported was a satisfactory examination, and that they could discover nothing that was suspicious or questionable, the seance proceeded. Under those absolute test conditions, no less than six distinct forms male and female, in full stature, not one of them dressed in the garments worn by the medium, came out into open view. This was a terrible discomfiture and surprise to the Bundyite enemies of the medium, who were there in force to cause or witness a failure. Whether or not the conspirators were then prepared to play the trick they did play on the following evening, is a question we need not undertake to decide. It is a fact, however,

that Mr. James did not wear the coat in the cabinet that was used to perpetrate the trick that was afterwards put upon him. Utterly at their wits end to find any excuse for suspecting the medium of having acted in bad faith at that seance, Wm. R. Tice, who was on the committee to search the medium, and who reported that he saw nothing that was suspicious about his clothing, was guilty of the foolish and ineffable meanness to go about the next day saying he noticed an unusual fullness about the bottoms of the legs of the pants worn by Mr. James, and that that was sufficient to cast suspicion upon the manifestations that had occurred. According to Mr. Nichols' statement, made to us shortly after the occurrence, himself, the Tice brothers, and others resolved upon discrediting the medium, and in order to have the business entirely in their own hands, they arranged with Mr. James for a seance, when it would be impossible for Mr. Miller, Mr. James' only Brooklyn friend, to be present. Mr. James never for a moment suspecting the dishonest intentions of Nichols and the Tices toward him, consented to give these seances, trusting to the good faith of John Oakley, Mr. Miller's friend, to see that no advantage should be taken of him. Mr. Nichols took control of matters as had been arranged, and appointed a committee to search the medium and cabinet. He named Wm. R. Tice as one of the number. The latter declined and requested that his brother, Thomas S. Tice, be substituted for him. Here was Wm. R. Tice's chance to have found whether his invention about the unusual fullness of the bottom of the medium's pant legs had any foundation. He knew it was a falsehood out of full cloth, and wanted an excuse to get away from that falsehood. Mr. Tice's request was complied with, as it was necessary to meet the requirements of the dishonest proceedings that had been decided on. The committee proceeded to make their examination of the medium's clothing, who, knowing there was not any appearance of concealed clothing in the pants as falsely alleged by William R. Tice, no attention was given to that point. They allowed the medium to strip off his person of his clothing. In doing so, he took off the coat he wore and placed it on a chair. This coat, as stated, he had not worn during the previous successful seance, and the prospect was that he would not put it on at the seance that was then to be given. It would never do, the conspirators well knew, to allow the seance to proceed, if the medium was to be discredited. The programme that had been decided upon by the conspirators was then carried out. While the medium was disrobed, Thomas R. Tice, snatched up the medium's coat and hurried with it to his brother Wm. R. Tice, after which nothing is known of what was done with it, until after the

conspirators had dispersed, when Mr. James found it, torn in a shameful manner, where they had thrown it. It was alleged by Wm. R. Tice, that he had taken a large quantity of valuable articles of costumes from Mr. James' coat, which he took away without Mr. J's consent, and appropriated to his own use. If that were true, which we do not believe, then did Mr. Tice show a greater degree of dishonesty than we thought him capable of. Those things were beyond question his own property, and he had a perfect right to take them away with him; but there were two things that neither he nor his brother Thomas had a right to do; and these were, first, that they had no right to tear Mr. James coat as they did, and second, to pretend falsely that the property of Wm. R. Tice was owned and used by Mr. James. This was the outrage perpetrated upon Mr. James; and all this John Oakley, the friend of Mr. Miller, and the pretended friend of Mr. James, allowed to be done without one word of protest or objection, and with the conspirators and betrayers of Mr. James, he heartlessly slunk away, without so much as asking a question of, or saying a word to the outraged medium. From that day to this, although, for weeks in Philadelphia, Oakley never dared to meet Mr. James, or look him in the face. After the greatest difficulty, we obtained an interview with Oakley, who could offer not a word of explanation as to his unreasonable and dishonest treatment of Mr. James. He pretended that he was under such excitement as not to know what had occurred in his presence on the occasion in question. Concluding he might be as great a fool as he pretended to be, we defended him against the feigned denunciation of Mr. Nichols. A few days thereafter he came to this office, when we remarked, "Mr. Oakley, I have insisted on your honesty in MIND AND MATTER;" to which he replied: "There are some very strange things in this world." He then called us aside, and told us that his silence about the Brooklyn affair was much better for us, and worse for Tice, Nichols and Co., than if he had told us what he knew about it. We then urged him to tell us all he knew about it; but he refused, and said he would tell us at some other time. That other time has never yet come, although more than two years have elapsed. In view of this dishonest and untruthful conduct, we denounced Oakley as a knave, and we have no reason to think, even yet, that we did him any injustice. Let Mr. Oakley tell what he knows about that Brooklyn affair, that he has been concealing for all that time, or let him acknowledge that his insinuation against Mr. James, was untruthful and inexcusable. Until he does this he is undeserving the respect or confidence of any friend of truth. We call upon Mr. Miller to demand of his friend Oakley, that he will tell what he has said he knows to the prejudice of Mr. James; or to cease endorsing him as an honest man.

In closing we would assure Mr. Wm. Tice, that neither Mr. Miller nor the Brooklyn Spiritual Society, are in the least answerable for our course in the premises, we caring nothing whatever as to what they may or may not do regarding that course. We have taken our final stand, and we will not be driven from it. We know we are right and will go ahead, let those falter who will.

JOURNALISTIC BUNGLING AND DISHONESTY

It has been our misfortune in the discharge of our editorial duties to criticise the mistatements and misconduct of persons who, but for their public connection with Spiritualism, would be unworthy the notice of any person who has any self-respect. Among these miserable objects of contempt and pity are two duly recognized regular correspondents of the *Religio-Philosophical Journal*. One of these writes anonymously over the pseudonym of "Rolling Stone." The other is Edward S. Wheeler, of Philadelphia. The editor of the *Journal* having neither the ability nor the manliness to assail us, nor answer our criticisms of his editorial proceedings, avails himself of the vile untruthfulness of these and other similar correspondents, to place us in a false light before his readers.

We sincerely regret that we must offend the sensibilities of those of our readers who regard us as of an aggressive disposition, by laying before them the following specimens of the *kind of Spiritualism* we have had so largely to contend against. If any men can be found to surpass the malignity of these two correspondents of the *Journal* we want to know where? In a letter to that paper of March 12th, the first mentioned, writes of us thus:

"To the Editor of the Religio-Philosophical Journal:

"Some kind friend has sent me a copy of a recent issue of a paper edited by one Roberts, in which he alludes to a recent communication of mine to your paper, in the most flattering terms; that is to say, coming from the source it does, his vile epithets and viler English are exceedingly complimentary; the article will surely give me standing among the class of people whose good opinion is to be prized. It is very certain that one possessing sound reasoning faculties, must see that in the letter which this poor old obscurerelie of a man, finds so obnoxious, I was very careful not to make a statement based upon my opinion merely; that I desired to do Mrs. Crinoid the fullest justice, and even omitted calling attention to the conversation held with what purported to be the little girl, to whom he alludes, because I did not wish to prejudice any one against her through an expressed opinion, which without the conditions of some kind I considered valueless. Nor did I claim to know what passed between this tall, slim, white-headed fanatic and the form pur-

porting to be his daughter, much less refer to it in a slightest querulous manner.

"The old fellow is to be pitied; the cause I know not, but I am willing to let the mantle of charity cover much in this case. In the opening of his editorial, he sounds the gong and invites the world to follow him through the article, and see with what wonderful skill he will dispatch his victim. In his mental weakness, he undoubtedly imagines he is 'smart,' which is a mild form of the disease from which he is suffering, but when he arrives at the point where (in his mind) he rushes upon his victim, who from that moment is heard of no more, as though a can of nitro-glycerine had exploded under him, he appears to mentally gloat over his prowess, another and surer evidence of his unfortunate mental condition; yet let me here observe, that though he may weigh two hundred pounds, as he states, and be built up like a coal-heaver, it may be well, if he really has the intention of making a spinning top of a 'rolling stone,' to be sure—quite sure he does not 'bite off more than he can chew.'

"It was, perhaps, injudicious on my part, in referring to what a spirit said of the poor unbalanced man; it proved to be the red flag before the frenzied bull, and caused him to forget even that he claimed to be a gentleman, if he does; may be he does not, if reports are to be believed, of obscene endorsement, he has made upon letters written to him by refined ladies and gentlemen, and then returned to them by him. Bah! perhaps his frothy mouthings had better not be noticed. Let us be charitable to him in proportion to his needs.

ROLLING STONE.

It may have been cruel in us to kick this poor untruthful cur as we did. From his feeble whining we conclude we hurt him worse than we thought. We have done the best we can to finish him and put him out of his misery, by publishing his last snarl; and we must now leave him for interment to his master, Col. Bundy, who will have to hunt up some other hound to do his yelping hereafter. We advise Col. Bundy to keep his morally mangy curs at home in future, or they may fare even worse than this nameless one did at our hands.

We have a different specimen of the Bundy kennel in the other correspondent, E. S. Wheeler. We will allow him to introduce himself, and then tell what we know about him. He writes to the *Journal* as follows:

"The lectures of Mrs. Brille included a statement that the best spirits were even now waiting for mediums worthy of their use; this was made the occasion of sharp denunciation by a complacent editor, who assumed the speaker to be under the control of a Jesuit spirit, working for the overthrow of Spiritualism. I have been unable to find any one who endorsed the report made by said editor, as a fair, truthful and wise production, or shared the conceit of its author. I hope so long as you assume to direct your journal as an exponent of Spiritualism, you will keep it clear and free from personalities and epithets. Make it rational, be kindly critical, overlook small foibles, show a brave, magnanimous, courteous soul, give us 'sweetness and light,' purity, truth and regard, and I and thousands more shall continue to read, regard and respect. Better a level-headed man and good fellow than a person who in hot zeal for any cause makes himself a journalist(?) and social assassin."

This is Wheeler's introduction of himself in repeating his falsehoods concerning us. They have a saying out West that people who speak when common sense requires silence, "Talk too much with their mouths." By the time we are done with the above specimen of Wheelerism, it may be well said that he has written *too much* with his pen. We last week, in noticing what the *Banner of Light* published, on the above head, from the pen of Wheeler, said that this mendacious wretch is incapable of speaking truth of us when he can by any ingenuity make a lie serve his purpose. Wheeler has conceived the absurd idea that we are some how in his way, and that no one will see him, unless, like a fussy whiffet of a cur, he keeps up a terrible snarling and growling at our heels. This thing we might bear in patience, if it did not interfere with the work we have taken in hand. We will settle him with a final kick, and go on without further molestation from that source.

We have been charged with having wrongfully insisted upon the fact that Col. Bundy is not a sincere friend of Spiritualism, and that the *Journal* is not conducted in good faith as a spiritual publication. This unfounded charge will hardly avail, after this, to conceal the dishonesty which has been practiced under the pretence that the *Journal* is a consistent advocate of Spiritualism. No one will deny that Edward S. Wheeler, who is, from the crown of his head to the soles of his feet, a Bundyite, knows whereof he speaks when he says to the editor of the *Journal*: "I hope that so long as you assume to direct your journal as an exponent of Spiritualism, you will keep it clean and free from personalities and epithets." It is not the naughty editor of MIND AND MATTER that thus impeaches the good faith of the editor of the *Journal*, but the *kren, witty and subservient* tool of Col. Bundy, Edward S. Wheeler, who thus accuses Col. Bundy of *assuming to do what he is not doing*, to wit: "directing his journal as an exponent of Spiritualism." As Col. B. publishes this impeachment, or rather confession, of one of his underlings, without any objection or protest, we may naturally infer that he too confesses that he only "assumes to direct his journal as an exponent of Spiritualism," and does not so direct it. It is not to be presumed that two such scholarly men as Mr. Wheeler and Colonel Bundy do not know the meaning of the word *assume*. The only senses in which it can be used in this connection are, according to Webster, "1st. To take for granted without proof; to suppose as a fact. 2d. To pretend to possess; to take in appearance. 3d. To be arrogant; to claim more than is due." It thus becomes very evident that Mr. Wheeler knows

that the *Journal* is not what it *assumes* to be—an exponent of Spiritualism; and Colonel Bundy by publishing Mr. W.'s allegation, acknowledges the justness and correctness of it. We think Colonel Bundy will agree with us when we say that Mr. Wheeler is the surviving head of the Damphoole family. It is not often Mr. Wheeler makes a mistake and tells the truth, as he did in this instance.

But we now come to the most farcical performance it has been our lot, for a good while, to laugh over. Mr. Wheeler, who, like the Texas clerk of the House of Representatives, got it into his foolish head that he was "a bigger man than old Grant" (or rather old Bundy) undertakes to tell him how to run his newspaper. He says to the latter: "Make it rational." That implies that the *Journal* has not been made rational, and Col. Bundy admits it. "Be kindly critical," says Mr. Wheeler. That implies that the *Journal* has not been kind nor critical, and Col. Bundy admits it. "Overlook small foibles," says Mr. Wheeler. That implies that the *Journal* has been spending its time descending upon small foibles and overlooking the grand crimes against truth. "Show a brave, magnanimous, courteous soul," says Mr. Wheeler. That emphatically implies that Col. Bundy has done anything but show "a brave, magnanimous, courteous soul;" and Col. Bundy admits the justness of this humiliating impeachment of his manhood. "Give us 'Sweetness and light,' purity, truth and love," says Mr. Wheeler. This implies that Col. Bundy has been giving to his readers bitterness instead of sweetness—darkness instead of light—corruption instead of purity—falsehood instead of truth—and hatred instead of love; and Col. Bundy, by publishing, without objection, this terrible impeachment, admits the justness of it. We have had the old adage before us, all through this analysis of the stupidity of Mr. Wheeler and Col. Bundy, of "Like master like man," but which the master and which the man, in this instance, is a question.

But what in the name of common sense and prudence does Mr. Wheeler mean when he says to Col. Bundy: "Better a level-headed man and good fellow than a person who in hot zeal for any cause makes himself a journalist (?) and social assassin." Does not that plainly imply that Col. Bundy has a very unlevel head and is a bad fellow; and that he has, in hot zeal to help the enemies of truth, obtained the control of the *Journal*; and, that, falsely pretending that he is a journalist, he is a "social assassin." All this terrible arraignment seems justified by the facts; but is it not surprising that Mr. Wheeler should be fool enough to say it, and Col. Bundy fool enough to confess it. A pretty mess these men are making of their pot-pourri of hypocrisy and dishonesty. Why must Spiritualism be saddled with such a load of depravity? Will it always be thus? We think not. These buzzards will have to find some other roosting place, if they want to get beyond the range of our fire. We have decided that they have held their perch too long already and they will have to take to flight or come down.

A GROWING TENDENCY THAT IS ALL WRONG.

It is coming more and more to be a practice for persons calling themselves the friends of Spiritualism to seek to make entranced media responsible for the untruthful utterances that are put into their mouths by controlling spirit influences; and also to hold Spiritualism responsible for all the spirit lying that is being done in that way. Nothing could be more unreasonable, injurious and improper than such attempts to injure media. Our attention is especially called to this subject by the following remarks of Wm. Emmette Coleman, published in the last number of the *R.-P. Journal*. He says:

"In a communication claiming to come from E. V. Wilson, given through a new medium—one who claims to be a channel through whom the departed sages and statesmen of antiquity and of later days find ready outlet for their utterances, Socrates, Julius Caesar and Frederick the Great being prominent among those already communicating—we find some peculiar prophecies respecting our solar system. In 1881, Mr. Wilson tells us, some of the planets of our system 'will pass out of existence,' and the effect on your [our] sphere will be material.' 'Light and knowledge will come' to the earth 'from defunct worlds, and assimilate with affairs of this planet, and produce many great and unforeseen changes.' Our planet 'is to take on the conditions of those planets which will have ceased.'

"I am moved to call attention to these predictions, so that all may note them, and watch the result. We shall in less than twelve months, know what measure of truth there is in the above. Of course no rational mind can believe that E. V. Wilson ever uttered such transparent nonsense, neither is it likely that any spirit ever voiced them. Such crude speculations are of the earth, earthly, and have their birth in the uncultured mind of the sensitive giving them.

"The origin of the fantastic idea of planet-destruction is not difficult to trace. The medium (so-called) had been reading about Prof. Denton's disrupted Sideros; and, hearing of one disrupted planet being broken up, jumped to the conclusion that a recurrence of such a phenomenon in this age was not improbable.

"Another sample of planetary nonsense is found in the alleged communication, through another medium (one, by the way, clearly proven guilty of repeated fraud), claiming to be the mouth-piece of hosts of illustrious spirits of ancient times, and purporting to come from 'Crite the Chaldean Christ,' living, as he said, 1500 years before Christ. Crite said that since he lived on earth, several planets have waxed and waned and passed out of existence."

We will grant that both these communications are most untruthful, but what single fact or reason has Mr. Coleman assigned to sustain or justify the conclusion which he has formed, as to the cause of that untruthfulness. We will grant that they are just as untruthful as the groundless fiction concerning the "disrupted planet Sideros," that Prof. Denton has been feeding the credulous readers of the *R.-P. Journal* with for months. But having granted all this, we see a much more rational explanation for this untruthfulness. Mr. Coleman seems to take it for granted that untruthful spirits cannot and do not psychologize, and thereby, control the organisms of mediums; in other words, that there is no such thing as mediumship, for that is just what his position amounts to. In that respect he stands with Dr. Hammond and Dr. Beard, who deny positively that there is any such thing as spiritual control of mediums. As they are enemies of Spiritualism, openly avowed, it is right to infer that Mr. Coleman is a similar enemy of it.

The untruthful statements or predictions to which Mr. Coleman refers, he calls "crude speculations" and says: "Such crude speculations are of the earth, earthly, and have their birth in the uncultured mind of the sensitive giving them." That is only his own crude speculation, he manifestly knowing nothing about the matter upon which he dogmatizes. We do not know who the medium was, to whom Mr. Coleman referred, nor are we able to judge how far Mr. Coleman has represented the facts correctly, but accept his statements as substantially correct, in relation to that case. The medium is a new medium, we are told, and "claims to be a channel through whom the departed sages and statesmen of antiquity and of later days find ready outlet for their utterances." We can only say that if the medium claims any such thing, he or she is very foolish, especially if a trance medium; and such is the medium that Mr. Coleman has chosen for his point of attack upon mediumship.

If the medium, through whom he says the communication from E. V. Wilson came, is a genuine and honest medium, to call that communication "crude speculations," having "their birth in the uncultured mind of the sensitive," would be to assert that all that comes through the same channel must be similar "crude speculations." This settles the case so far as that "sensitive" goes. But if that view of the matter is correct, why call that person a medium or sensitive? Sensitive to what? Sensitive to whom? We believe, from our own extensive study and observation of similar occurrences, that the person to whom Mr. Coleman alludes is a sensitive and medium, who has been brought under untruthful spirit influences, who have controlled the organism of the medium to utter or write that which will throw discredit and doubt, not only upon the latter, but upon Spiritualism, to which such lying spirits are so bitterly hostile. Nothing would be more natural than for such spirits to avail themselves of every opportunity to misrepresent such a spirit friend of Spiritualism as E. V. Wilson, in the manner the controlling spirit did in that instance. This is the only reasonable inference to be drawn from the facts. Mr. Coleman does not believe that there are lying spirits, or if he believes there are, then, that they are all tied fast or locked up by the truthful spirits and cannot come back to control mediums. It is this hallucination, no doubt, through which Mr. Coleman is made to work in the interest of lying spirits so industriously. Nothing pleases these untruthful misusers of mediums better than to see the responsibility of their falsehoods saddled on the mediums. If they can succeed in this, the especial object of their coming is accomplished. Those who aid them, as Mr. Coleman has sought to do, fasten upon themselves a fearful responsibility. But for our almost unsupported opposition to this spirit diabolism, there would be little or nothing in the way of their infernal schemes to discredit mediumship. This diabolic feature of spiritual phenomena must be recognized and utterly defeated, ere Spiritualism can perform the mission that is before it.

But now we come to a case about which we know all the facts, and about which Mr. Coleman either knows nothing, or is incapable of speaking the truth concerning it. We refer to the communication given through Mr. James, purporting to come from Crite. Mr. Coleman, referring to Mr. James, most untruthfully says, that he is a medium "clearly proven guilty of repeated fraud." A more malignant and groundless lie was never penned than that statement. If liars have to atone for their falsehoods, either here or hereafter, as we know they have to, Wm. E. Coleman will have a score to wipe out that calls forth our deepest pity. The man who murders and steals to gratify his selfish desires, has some excuse to offer in extenuation of his guilt; not so the man who lies from the love of falsehood, and slanders with no other motive than to injure others. Such people are moral monstrosities. Thank God! that they are not more abundant than they are. It is equally false that Mr. James claims "to be the mouth-piece of hosts of illustrious spirits of ancient times." Mr. James, like an honest and sensible medium, claims nothing more than that he is honest, and that he knows not a word that is uttered through himself while under spirit control. It would have been easy for us to have suppressed that manifestly untruthful communication, and thus deprived Mr. Coleman of a

chance to impeach the good faith of the medium, but that is not our idea of good faith and honesty. We published that communication in order to give the manifestations of spirit return, just as they are, through Mr. James. We expressed our doubts of its authenticity at the time we published it. We believed it to be the attempt of a spirit Jesuit to make a point against the medium and ourselves, and stated that there was no such person as Crite historically mentioned. We have published hundreds of communications coming through Mr. James from ancient spirits, which are undoubtedly genuine and authentic, and we defy Mr. Coleman or any other person to show any valid reason why they should not be so regarded. But for Mr. Coleman to pretend that the communications given through entranced mediums have their birth in the minds of the mediums, or sensitives giving them, is silly and untrue in the extreme.

Cease holding mediums responsible for what they have no power to control, if they are really mediums. That Alfred James is a good and honest medium is certain, and it will take a great many Colemans to convince sensible people to the contrary. If you cannot write the truth, Mr. Coleman, cease your groundless lies. It will do you no good to continue them, and no one else than yourself any harm.

CAN ANY RELIANCE BE PLACED ON THE STATEMENTS OF SPIRITS REGARDING PREHISTORIC AGES.

We think it is a demonstrated fact that Spiritualism can receive no injury from its open enemies, and that it can only be brought to grief in the house of its friends. We so conclude because a very large experience in grappling with the difficulties that beset Spiritualism, has convinced us that no amount of opposition from without the ranks of Spiritualists can impede it. Indeed all such opposition is a help rather than a hindrance to it, in as much as it infuses energy into the efforts of Spiritualists to maintain the truth that has been given into their keeping. On the other hand Spiritualism has had all its troubles from those who should be its staunchest supporters. It is not necessary to go into a general enumeration of the motives that have prompted persons identified with the spiritual movement to antagonize, by their action, the efforts of truthful spirits to impart true knowledge concerning the spirit life. We have been led to believe that much of the trouble comes from the influence of ignorant and selfish spirits upon mediumistic persons among Spiritualists who are more or less tainted with the failings or prejudices which made those spirits what they are.

At a very early stage of our investigation of Spiritualism, and while undergoing the gradual development of mediumship, we found ourselves beset with spiritual influences that made the strongest appeals to what they supposed to be our vanity, thinking thereby to bring us under their control and make us serve them to make Spiritualism appear as absurd as possible. We were sufficiently on our guard to understand this, and had the good sense to say, "Get thee behind me Satan." From that hour to this we have found it necessary to contend against those influences, and to oppose them in all their movements to capture or mislead ourselves or others.

We are led to make these general remarks, at this time, because of the manifest design of selfish and untruthful spirits to defeat the object that our friend, Mr. Charles R. Miller, has had in founding the *Psychometric Circular*. Mr. Miller is an honest, true and very intelligent man, but he seems utterly incapable of believing that anything that spirits say and do can be untruthful or wrong. We know his paper, if kept free from untruthful spirit interference, can be made an instrument of the greatest good; on the other hand, it can be made, and we feel almost justified in saying it has been made, to do a great deal of harm. Just as the spirit deceptions practiced on A. J. Davis, John M. Spear, Thomas Harris, Victoria C. Woodhull, Robert Dale Owen and others, have served to impede the cause of Spiritualism, so the deceptions from the same source are placing Mr. Miller and his paper in the same antagonistic attitude to true Spiritualism. We deeply regret that we are compelled to antagonize our friend Miller in anything, but we would be unworthy to be regarded as a faithful soldier of truth if we did not protest against the course he is pursuing in relation to what he calls prehistoric spirits. In the hope that he will see the evil effects of continuing to make his paper the vehicle for the promulgation of manifest falsehood from spirit sources, we will test the truth of some of those spirit utterances.

In the last *Psychometric Circular* much space is devoted to communications purporting to come from spirits who claim to have lived in prehistoric times on the earth. We will cite a few examples of the kind of wisdom that is being promulgated by them through the *Circular*.

A band of spirits controlling Dr. Cooper, of Bellefontaine, Ohio, pretending to translate the illegible characters made upon a slate through the mediumship of Dr. Henry Slade, in speaking of the probable effects of the Perihelia of the planets, in conjunction, which is approaching, says:

"In anticipation of the questions being asked us by the nervous and easily excited we write to assure them that *Jupiter, the great God*, will exercise a happy influence over the malignants, *Saturn and Uranus*, during the Perihelia; therefore, those who obey Nature's laws will enjoy as good health as ever, besides having the satisfac-

tion of seeing Spiritualism and liberal opinions take an advanced position in society the civilized world over."

If this spirit is what he purports to be, he is a great fool not to know that Jupiter is not the great God, but the great planet of our solar system. If his experience as a spirit has not taught him the utter absurdity and fallacy of Mythology as a rational philosophy or religion, we can only say he is about as little calculated to impart truth as those more modern spirits who come back to tell us about the great God Jehovah or the great God Jesus Christ. But not only does this untruthful spirit speak of the planet Jupiter as "the great God," but he implies that Saturn and Uranus are two great Devils. Is there any one so stupid as not to know that that statement comes from a funmaking, untruthful spirit, except those who are under his psychological influence. Here is certainly a good chance for Dr. Beard to experiment in psychology, to determine how much of what is claimed to be spirit control is only the result of "psychological influences."

In another place the editor of the Circular says:

"In Circular No. 5 we gave our readers *Precepts*, eighteen in number, from 'The Band of Drallahas,' who lived on earth at a period far more remote—50,000 years ago—than the Atlantians. [Why not make it 50,000,000 of years ago, and be done with it?] The communications from the Drallahas are given through their medium, Mrs. Frank Campbell, of Boston, in character writing, and this symbolic or character writing is translated through our friend Dr. Cooper, who, placing his left hand on the manuscript, translates—rewrites—in the English language the mysterious characters which Mrs. Campbell has sent to him."

"As the 'Band of Drallahas' are, through Mrs. Campbell, in correspondence with the Circular office, asking the hospitality of our columns for communicating with the Modern World we give copious extracts from G. Winchester's pamphlet, as introductory to what is to follow."

And a few of those copious extracts are as follows:

"We, the Drallahas; Hazza, King and Priest; [We would have bet our life there was a priest in the case.—Ed.]; Mebb-ah, Queen; and Asterroo, Chief of Guards, and Counsellor [not Counsellor]—come greeting:

"1. The Sun rules the Day, while the Moon rules the Night, and the stars give her their assistance. [Well, we think there is too much ruling, and assistance to rule, about that information, to suit the present age and country.—Ed.]

"2. MAN (the Sun) rules the Government, the market and the field; while WOMAN (the Moon) rules the household, assisted by Children (Stars), to make it luminous with happy life. [More rule and assistance to rule. Bah! To compare Man to the Sun, Woman to the Moon, and Children to the Stars, in that absurd manner, shows that the communicating control was testing the capacity of Dr. Cooper and Mr. Miller to swallow nonsense.—Ed.]

"3. The wise man has patience and receives his reward," says this spirit dissembler. We reply, "the wise man" who would "have patience" with that nonsense deserves the reward he will get, in rendering himself ridiculous.

"4. Rivers never flow up stream, neither does night come at noon-day; much less is Earth's progress interfered with by the sneers and scoffs of men." Now we cannot, for the life of us, see any connection between the premises and conclusion of that "wisdom." It is certainly false to say that "rivers never run up stream." We know at every flood-tide the Delaware river runs up stream for fifty miles; the Hudson river for one hundred and fifty miles; and so with all rivers that empty directly into the sea. This spirit manifestly foresaw that we would sneer and scoff at progress in that kind of manifest untruthfulness. One or two more specimens of Drallahas wisdom, and we will conclude.

"9. The earth is your Mother, from whose bosom you obtain your food; when you thresh your corn, cover her bare bosom with the straw, and she will thank you."

Well, "Mazza, King and Priest," if the earth is our mother, who is our father, or who was he, if our mother is a widow, or is she "a virgin" whose large family of children are all immaculately conceived? We want to know something about our genealogy. This wise "Mazza," must have been in India taking lessons of Madam Blavatsky and Col. Olcott, and has come to the conclusion that mankind are all Gnomes or genii of the earth. Bosh! But now we come to two chunks of something like true wisdom which Mr. Miller and Dr. Cooper will do well to take to heart. Says "Mazza, King and Priest of the Drallahas":

"13. Distrust him who flatters.

"14. Trust him who wisely tells you of your faults.

It is true, that wisdom has nothing novel about it, it being much taught and little applied. We beg Mr. Miller to show these spirit deceivers that he duly appreciates those aphorisms, and that he will apply them to his flatterers the Drallahas and to himself, who wisely tell him of his only fault, so far as we know, that of undue credulity in prehistoric spirits. Like the schoolmaster in Goldsmith's deserted village, "E'en in that one fault, he leaned to virtues side."

ANNIVERSARY OF SPIRITUALISM AT MILAN, OHIO.—The Spiritualists of Milan, Ohio, will celebrate the anniversary of Modern Spiritualism at the Town Hall on Thursday, March 31, 1881. Meetings will commence at 10 o'clock, A. M. The speakers engaged are Miss Anne Hinman, of Connecticut, and A. B. French, of Clyde, Ohio. Vocal music will be furnished by the celebrated Grattan Smith family, of Painesville, Ohio. Mr. Harry Powell, the celebrated slate-writing medium, has expressed his intention of being present. Meetings free. Friends from a distance will be provided for as far as possible. Saml. Fish, President.

BOOK REVIEW.

[BY THE EDITOR.]

History of the Christian Religion to the Year Two Hundred, by Charles B. Waite, A. M., Chicago. C. V. Waite & Co., publisher. Large octavo, 43 pp. We have intended for some weeks to give a critical notice of this invaluable work. It is refreshing, amid the flood of crude and undigested publications that constitute such a vast proportion of the current literature of this country, to meet with a work possessing the extraordinary merits of this production. We cannot do better than to allow the author to introduce his work in his own words. In his brief and modest preface he says:

"This volume is the result of an investigation, extending through several years, and instituted for the satisfaction of the author."

"Two years of time were spent in the Library of Congress, which is peculiarly rich in the department of Biblical Literature. It contains the writings of all the early fathers, in the original, and an immense collection of the works of later writers."

"The intent to publish was formed upon ascertaining facts and arriving at conclusions, which appeared of great importance, and which had never before been fully made known."

After thanking the Librarian and his assistants for their aid in making his researches, the author says:

"It is believed that this will be found to be the most complete record of the events connected with the Christian religion during the first two centuries, which has ever been presented to the public."

"The time has been divided into six periods, and the different writers and events are carefully arranged in regular chronological order. In fixing the dates of the various writers, it was found that the subject was involved in much confusion. In each case the different dates were carefully examined, and the one selected which appeared to be the most consistent, and supported by the best authority."

"A comprehensive view is given of the gospels of the first two centuries, with a brief sketch of those of a later date. The comparisons which have been instituted between the canonical and certain apocryphal gospels, is a peculiar feature of this work, and one which is believed to be of great importance, in arriving at correct conclusions."

"The Gospel of Marcion has been reproduced from the writings of the fathers, principally from the Greek of Epiphanius. This is something which, so far as the author is aware, has never before been attempted in this country."

"The references to authorities will be found useful to those who may desire to pursue further the investigation of the questions discussed."

"In the preparation and publication of this work, the author has proceeded upon the assumption that the ascertainment of the truth is all important, and that its promulgation cannot fail to result in the permanent benefit of the human race."

"The author is under special obligations to the Hon. William Birney, of Washington, formerly Professor in the university of France, who took a deep interest in the prosecution of the work, and devoted many hours to its examination and criticism."

"The final result of the undertaking is submitted to the public, in the hope that it may add something to the pages of reliable history."

Such is the modest estimate which the learned author places upon the most fearless, able and thorough investigation of the nature and origin of the Christian religion that has been given to the world since the Diogenes of the Rev. Robert Taylor, a half century ago, was published in England. The researches of Mr. Waite have established beyond all possibility of refutation, some most astounding facts in relation to the canonical and apocryphal Christian scriptures.

Among the points rendered very plain by the facts adduced and the arguments of the author, we may note, first, that the four canonical gospels were of later date than an authentic gospel by Marcion, which was written about A. D. 145, and later than other gospels from which the evangelical gospels were compiled, and largely copied—that the Gospel of Luke is the oldest of the four canonical gospels, and was undoubtedly but a modification of the preceding gospel of Marcion. "According to Schleiermacher, the Gospel of Luke," says the author, "consists of a compilation of at least thirty-three different manuscripts," and "the Gospel of Marcion of twenty-six." "An analysis of the two gospels develops the fact that every manuscript, after the first eight of Luke, appears in both gospels." It would appear from all the facts that the Gospel according to Luke was not written until after A. D. 160 and perhaps not before A. D. 180. The other three gospels, Mark, John and Matthew, followed in the order named from A. D. 170 to A. D. 185. A second important fact is that, although the canonical epistles and gospels were written prior to A. D. 200, there is not a copy of any of them extant to-day, that is less than two hundred years later. What has become of those older copies? Let the Catholic Church, which was compactly organized as early as A. D. 200, answer that question if they can. Why have those earlier copies all disappeared? A third point of especial interest is the fact that the Pauline Epistles are undoubtedly older than the canonical gospels, and have but slight relation to anything embraced in those gospels, showing that they have come down to us from widely various sources and under widely various circumstances.

Of the Acts of the Apostles, Mr. Waite says "that they were written in the interest of the Roman Catholic hierarchy, must be obvious to any one who will give the matter careful consideration."

It is impossible, in the space at our disposal, to call the attention of our readers to

the multifarious facts of the highest moment which fill this volume from beginning to end. There is not a page, nor even a paragraph, that could have been omitted without detracting from the value of the work. We will have occasion, if we can find space, to use some of the materials collected by Mr. Waite in this volume, to strengthen the chain of evidence that shows that Paul, Apollos, and Apollonius of Tyana, was one and the same person, and that the author of doctrinal Christianity was none other than the eloquent, learned and venerated Cappadocian sage and philosopher.

We most cordially congratulate Mr. Waite upon this successful and grand production, and trust he will follow up a work for which he has shown himself so highly qualified, by giving us the history of the third and fourth centuries when Neoplatonians struggled so grandly but unsuccessfully to arrest the soul-crushing aggrandisement of the Roman Church.

Letter from Boston.

DEAR FRIEND ROBERTS:—I wish to say a few words about the condition of spiritual matters in Boston. Meetings are held Sundays at 10½ A. M. and 3 P. M., in Berkeley Hall, which are very largely attended, particularly to hear Mr. Colville, the English speaker. Mr. Colville is a fine inspirational speaker and is constantly engaged. The two Lyceums, that at Paine Memorial Hall, and Shawmut Lyceum at New Era Hall, meet at 11 A. M., conducted by Mr. J. B. Hatch, whose judicious management has met with triumphant success; and hundreds have to go away without finding even standing room. Declamations there, are equal to any of the best readings in our theatres. Meetings are held three times each Sunday in Eagle Hall, conducted by Prescott Robinson, and in Pythean Hall by Dr. Phillips. The full form materializations by Mrs. Fay, No. 12 Dover street, are acknowledged to be first-class in every way, as well as those by Mr. and Mrs. Ross, of Providence, R. I., at No. 8 Davis street; and by Keeler and Kersey at the same place, nearly every evening in the week in full light. And there are many other meetings of less note Sundays and week-day evenings; so that it may be truthfully stated that Spiritualism was never more popular and successful than this winter in Boston. The *Banner* free circles are popular, and there are regular meetings Sundays in Charlestown, Chelsea, Peabody, Lawrence, Haverhill, Beverly, Salem, Newburyport and many other places. In some they are very prosperous, and would be in all if professing Spiritualists would leave off the bigotry and selfishness so inconsistent with the teachings of our beautiful spiritual philosophy, more or less conspicuous in many who claim to rule the meetings. This has been a very hard winter for all classes of mediums of an intellectual phase; but the phenomenal and more especially those having just claims to the gift of materialization, have been prosperous. The anniversary on the 31st, arranged by the conductor of Lyceum No. 2, Mr. J. B. Hatch, to be in Music Hall, promises to be a very fine and successful complement to the spiritual movement.

L. K. KOONLEY, M. D.
No. 9 Dain street, Boston, March 1881.

Special Notice from "Bliss' Chief's" Band

[E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahasta Co., Ill., will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business, or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement send seventh page.

A Vitaphathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 49 Debevoise St., Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS,

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,
MRS. DR. SAYLES,

365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

RHODES' HALL.—Spiritual Headquarters, 605½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. JAMES A. BLISS, Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1629 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car; green light, to Baltimore depot, exchange for one horse car to 1629 South Thirteenth St.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 50 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

LEONARD I. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 651 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hollock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Disease of women a specialty. Consultation free. Consultation by letter, enclose three 3-ct. stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 E. 10th Street.

pay more than ten times ordinary wages. We furnish expensive outfit and all that you need, free. No one engages fails to make money very rapidly. You can devote your whole time to the work, or only your spare moments. Full information and all is needed sent free. Address **STRAW & Co., Portland, Maine.**

For Mind and Matter.

Who Was Pappus?

The writer's interest having been awakened by reading Wm. Emmette Coleman's article, "Andrew Jackson Davis and the Nience Council," in the *R.-P. Journal* of January 15th, induced the inquiry at the head of this article, hoping Mr. C.'s extensive and profound researches will enable him, without the trouble of further investigations, to readily spread the desired information before his uninformed readers.

Rev. Robert Taylor mentions Pappus in his *Diegesis*. But he was prudent or thoughtless enough not to give him any indorsement, or to let the readers know who he was, or when or where he lived. He says: "Pappus, in his Synodicon to the Council of Nice, asserts that, having promiscuously put all the books under the communion table in a church, they besought the Lord that the inspired records might get upon the table, while the spurious ones remained underneath, which accordingly happened."

Some twenty-five years ago I heard Mrs. A. J. Davis, in a public address, call him "the learned and renowned Bishop Pappus." But she knew nothing of the man, his learning or renown. She only called him "the learned and renowned bishop," to make his authority appear higher for that frivolous monkish yarn, placing it on a par with the genuine records of the Council, to mystify the minds of the hearers as to how the canon of the Scriptures came to be received.

Mr. Coleman, to give a version of the same story, introduces it as follows: "Pappus, a learned theologian and divine, informs us," etc. [Now, who was this "learned theologian and divine?" Where did he live? When, where, or how did he display his theological learning?] "Pappus, a learned theologian and divine, informs us that a selection of the New Testament writings was made at this council; and that the bishops having promiscuously put all the books that were referred to the council for determination, under a communion table in a church, they besought the Lord that the inspired writing might get upon the table, while the spurious ones remained underneath, and that it happened accordingly." The reader will see that Mr. C. amplifies Taylor's account somewhat, and indorses Pappus as being, to his knowledge, "a learned theologian and divine."

A literal rendering of what Pappus is said to have written, according to Taylor's excerpt, is as follows. The council, "in a house of God, placing them down by the sacred table, prayed, asking the Lord that the divinely inspired might be found above, and the counterfeit beneath, which even was done." The verb and the participles describing this action of the council are all in the singular number, thus presenting the council as the unit—the one actor convened in a church and acting in its official capacity.

The story is all "bosh," of course, and was never recorded as a historic fact by any "learned theologian and divine," who was present at the council, or was informed as to its proceeding; for—

1. The council held its meetings where it transacted all its business, "in an apartment in the centre of the palace which was larger than any of the others," and was fitted up and furnished by Constantine for the express purpose, and not in any church, or "a house of God." This ignorance, called Pappus, did not know enough about this council to have even an idea in what building its meetings were held!

2. There was no inquiry in the council, no discussion during the council, nor any decision by the council, in relation to the Scripture canon. If there had been, it would have been made known and enforced by a decree or canon, as everything was that they took up and decided. If the records of the proceedings of the council are "fragmentary," the records of the subjects discussed, and the decision on them are not fragmentary, as the decisions on the Arian controversy, the time of celebrating Easter, and the twenty canons with regard to "matters of discipline" clearly show.

3. Constantine told them in his opening address to the council, "The gospel and the letters of the apostles, and the works of the ancient prophets teach us with sufficient clearness, what we are obliged to believe concerning the divine nature. Let us then renounce all angry contentions, and seek in the books which the Holy Christ has dictated the solution of our doubts." This demonstrates that there were no disagreements and discussions among them as to those books, so that it required an agreement to be had among themselves before they could "seek in the books a solution of their doubts." The status of the canon continued the same through the council as it was before the council met. This council never agitated or disturbed the matter at all, but left it at its close just as it was at the opening; and there is nothing but this "roorback" ascribed to Pappus to show that they did; which is used with amplifications, or big endorsements of the man, when one wants to mystify or make out a case.

So A. J. Davis' statement that the bishops at this council settled the New Testament canon, and his assumed description of the manner in which it was done, if, as Mr. Coleman contends, they "were due to clairvoyance," most assuredly are not due to facts, for nothing of the kind occurred at the council. Mr. C. suggests, "As he was entirely unacquainted with the writings of Pappus or Eutychius in his normal state, but in his clairvoyant intromission into the sphere of the world's literature and knowledge, he either sensed the statements of the two authors and combined them, or else clairvoyantly received an 'impression' of the facts in the case as they really occurred. As to which of these hypotheses is correct, I cannot undertake to decide." The latter cannot be correct, for there were no such facts. And "in his clairvoyant intromission into the sphere of the world's literature and knowledge," he never "sensed the statements of the two authors and combined them," for he contradicts Pappus. Pappus says that the council in a house of God put the writings down by the sacred table, and prayed that those inspired might be found upon the table and the spurious underneath, and it was done.

Davis says, "After they had assembled, they were so violent and vociferous, that had it not been for the emperor's presence, they would have engaged in open battle. For each one had prejudices so strong in favor of certain peculiar doctrines, and all were so anxious to have their preconceived opinions prevail, that justice and purity were entirely excluded from their proceedings, and were as far from their deliberations as mythology is from the truths of the divine mind. Constantine was obliged to disqualify 1,730 from having a voice in deciding which books were and which were not the Word of God, and only 318

were left. These decided that the books which composed the Bible as subsequently known, were the Word of God. No 'sensing' Pappus here. According to him all was quiet, calmness and severity. There were no discussions, no debate; and the bishops decided nothing. But, in answer to the one united request of the council, it was divinely decided for them. According to Davis, it was all uproar and contention till Constantine drove out of the council more than five times as many as he retained, and this little remnant decided the matter!

Davis agrees with Pappus and Eutychius, that this council decided the canon. But there was no need of his sensing either of them to do this. After the publication of the *Diegesis*, it was more frequently repeated: I used to hear it, sometimes after Pappus, but more frequently that the bishops voted, and those books that received a majority of votes were accepted, and those not, were rejected. It was in the atmosphere all around him, as well as the story about Constantine expelling the bishops, and it would be remarkable if he had not heard it in his normal state.

He agrees with Eutychius that there were at this council 2048 bishops. But that is more, according to a careful estimate of Gibbon, than all the bishops in the Roman empire one hundred years after the Council of Nice! Christianity in name, after having been protected by the empire for a hundred years (except the short reign of Julian), when a majority of its people were professed Christians, did not have as many bishops as at the conversion of Constantine, when not more than one-twentieth of the people were Christians! Why at the most exciting and numerously attended of any of the general councils subsequently—the Council of Chalcedon, 126 years later, the number of bishops was 353, only 35 more than the 314 at Nice; and A. D. 787, at the second Council of Nice, there were 377 bishops present, 52 more than at the first. Yet we are told that at this first council there were 1608 bishops present than at the last council. That proposition would make the Christians three of four times more numerous before the conversion of Constantine, than after the conversion of the empire.

Said Ibn Bavick, that is Said the son of Bavick, an Arabian philosopher and historian, was a Mohammedan, educated in the Musselman schools. He wrote in Arabic, a history of the Saracenes, and a universal history. After he became a Christian, he took the Greek name of Eutyches, fortunate, happy, Latinized into Eutychius. He became patriarch of Alexandria, A. D. 933, at the age of 57. It appears that his training in the Mohammedan schools, left him ignorant or careless of the early history of the Christians. As he did not write till in the first half of the tenth century, when, in writing his universal history, he came to the Council of Nice, he got off for us a very good "Arabian nights' entertainment." At any rate, he indulged the Arab propensity of multiplying numbers in statistical estimates, to a monstrous absurdity, without realizing its impossibility.

To not be misunderstood as making "Mr. Davis very unjustly and untruthfully the original promulgator of the controverted statement," and get a characteristic scolding on top of it, I here distinctly declare, that I do not make him "the original promulgator" of anything. Yet sometimes in his works, "Travesty, imagination and clairvoyance are substituted for the established facts of history," and this story about the Council of Nice is a conspicuous instance. But Mr. Davis never claimed infallibility. And if many took his words for oracles, instead of helps, he did not thank them for their foolishness. Nor do I believe he wants a solitary error in his works cloaked or perpetuated.

Will Mr. Coleman inform us who this Pappus was that he vouches for, as "a learned theologian and divine?" But few, very few, know anything about him.

He informs us that "Pappus should not be confounded with Papias, who died over 150 years before the Nience Council met." That is correct. And I add that this "learned theologian and divine" should not be confounded with Pappus, the Alexandrian geometrician and mathematician, and cultivator of such exact sciences of his day—who flourished near the close of the fourth century, and of whom the *Quarterly Review* says (as quoted), "Pappus is the only name worthy of note that occurs to fill up the great blank between Archimedes, B. C. 287—212, and the Italian mechanicians of the sixteenth century." But this was not the "learned theologian and divine," who was so ignorant that he did not know in what kind of a building the Council was held, whether a palace, a church, or some other building. Who was he? His story does not recommend him at all; is he any recommendation to the story?

INQUIRER.

Since writing the foregoing, I have again been shown another copy of the *R.-P. Journal* of Feb. 12th, in which Mr. C. calls upon K. Graves to give and define more fully who his authorities are, and further reasons for no less than nine of his statements, in his "Bible of Bibles," derogatory to or scandalizing "the composition and acting of the Council of Nice," and he assigns as a reason that "we want to arrive at the bottom facts." That is why I made and make these inquiries.

According to Eutychius' "Arabian Nights' Entertainment" on that council, and A. J. Davis' "clairvoyant intromission into the sphere of the world's literature and knowledge," [as Mr. C. calls it], Constantine first dismissed from the council as many bishops as there were in all the Roman empire one hundred years after this, and then had 318 bishops left to run the council! Will Mr. C. explain also why he would have us believe "there was some foundation for the story" on the authority of this Arabian romancer, or that A. J. Davis might have "clairvoyantly received an impression of the facts in the case as they really occurred," when there were not, and could not have been, "really" any such facts or occurrences as Mr. Davis pretends to have described?

Mr. Coleman should be ready to render as strict an account with regard to his writings respecting that council, as he demands of K. Graves. He should give us the "bottom facts" with regard to his authorities, as well as exact terms of K. Graves. If the *R.-P. Journal* is too destitute of the love of truth, fairness and honor, to allow such a call through its columns, there are other papers which will deem it no more than just and equitable that even the "Presidio, of San Francisco, Cal., should cheerfully do what he, through the *R.-P. Journal*, requires of his humbler brother, K. Grave. If he will render as strict an account as he holds Mr. Graves to, some tall lying of quoted authorities will appear as it is, and truths will be elicited.

A Seance With Wm. Eddy.

WILLIAMSON; March 9th, 1881.

MR. ROBERTS, DEAR SIR:—As I wish to do as I would be done by, as far as I can, I feel it a duty as well as a privilege, to make a fair statement of a recent experience with that long sought medium Wm. H. Eddy, and also with his sister, Mrs. Brown and family; and last though not least, with that old veteran in the cause of Spiritualism, Morris Keeler and family, of Moravia, N. Y. Through the kindness of my friend, I. Straight, of Walla Walla, I receive your most brave and fearless paper; and upon looking over the last number a few days ago, I learned that Mr. Eddy was stopping with his sister at the village of Moravia. My wife and I decided at once to make an effort to see some of the wonderful manifestations that were said to take place at his seances. I sent him a line asking for the privilege, and received a favorable reply; and on Saturday last we went to Moravia. We arrived somewhat late in the evening, but were soon quietly seated in the unpretentious home of Mr. Brown; and as soon as our host could arrange seats for the little company that had taken them by surprise, we were seated around the room as quietly as though we were going to eat a lunch. Mr. Eddy went into an adjoining room and the curtain was drawn over the door way. We had not long to wait ere to all appearance veritable men and women, and children, came out from behind the curtain; not all at once of course, but singly, except in the case of a lady with a child in her arms at one time, and at another two little children of about the same size, stood side by side in front of the doorway for a moment and then retired. Not only did those (apparently) spirits, both men and women, appear in full view, but some of them conversed with us with almost the same ease that we converse with our familiar friends. Indeed that was just what they seemed, and in some cases more than that; for in one case the brother of Mrs. Keeler called her to him, and they seemed to enjoy the meeting just as much and, for aught I could see, just as naturally as they would, had they met as mortals or as veritable brother and sister in the flesh. They conversed for a short time, Mr. Keeler also being with them, when the brother shook hands with the much pleased veteran pair, and retired behind the curtain. I shall not attempt to give the details of all that the several spirits (as they purported to be) said and did. Some talked very gravely, others were extremely jocose and witty. Some sang, and one jolly sailor danced to the music of the violin, just as expertly and, for aught I could judge, just as correctly as the most skillful do in the flesh. Indeed the whole appearance was to us as of a man in the flesh. The number of individual spirits (or that purported to be) was nineteen, (as they were counted by a young lady who was present), who presented themselves in full view of all present, except Mrs. Keeler, who cannot see with her natural eyes, but who seems to see with the spiritual as few do.

On the following day we had a dark circle at Mr. Keeler's, Mrs. Brown being the medium. Singing by both male and female voices at the same time, and more than one of each, and very strong ones too, greeted our ears. Indeed it seemed utterly impossible for those in the flesh in that room to make such a musical demonstration, if they wished to; and furthermore, it seemed to me that in the presence of such people as that seance was made up of (although strangers to us), it was the height of absurdity to allow a suspicion of fraud on their part. Musical instruments seemed floating over our heads in various parts of the room at the same time, all affording charming music, too. I shall not attempt to tell you the particulars, but will just say this, that when a little hand was laid in mine, and at the same time I heard a distinct childish whisper saying papa! papa! I was forced to conclude that I had fallen into the hands of base and cruel deceivers, or else that there must be a reality in the touching incident which none but a fond parent who had laid his darling one in the grave could fully understand.

God forbid that I should make so grave a charge as the first theory suggests, towards those whose appearance indicated to me sincerity and candor, and soul-satisfying belief—or as Mr. Keeler said, knowledge—of the reality of life beyond the grave. On the second evening we were entertained much as on the first, with one or two very touching incidents in addition, which I can ill forbear to relate. A man came from behind the curtain, and Mr. Brown said; that is a stranger. He seemed weak, and retired behind the curtain for a moment, and came out again, and walked nearly across the room to the lady by my side. She arose, and with much surprise and agitation exclaimed, is it A—y? giving the name of a deceased brother of hers, which I well knew. He replied, yes. They shook hands. He said, I can't say any more, and put his hand in his breast as if troubled to breathe and immediately retired, almost staggering as he walked back to the doorway. He was a smaller man than Mr. Eddy. The lady is not positive that he was the veritable brother, but says if not, she was deceived; and I too thought I recognized his form and features, although the light was too dim to enable us to be positive. Soon after, a rather tall slim old gentleman came out and went directly toward the same lady, and as he came near he put out his hand, and she arose, grasped his hand, and in an agitated voice, exclaimed, "Is it Granfather S—y?" He bowed, they shook hands, and he retired. She sat down and wept.

I shall not attempt to tell you of the free and easy conversation we and others had with some of those individuals, but leave you to surmise what would be said under such circumstances. I might relate much more that took place during those three seances; but I fear I have already made my story too long, but 'tis true, or else I am not in my right mind. I leave the reader to make his own deductions, well knowing that we subject ourselves to the ridicule of many of our dearest friends, when we say to them that we saw and heard all I have related and much more. Allow me to express my gratitude to all the friends (although strangers to us) for their kindness to us during our sojourn with them. My wife joins with me in giving this statement. Do with it as you see fit. Respectfully yours,

JOHN ADAMS,
JANE A. ADAMS.

Thos. Wardall, St. Ansgar, Iowa, writes: Dr. Bro. Roberts, your work is one of vital importance to Spiritualism just at this time. May angels assist us ever to ask, "What shall I do to save?" rather than the old cry, "What shall I do to be saved."

On Purity of Character—Through the Mediumship of Mrs. V. J. Dillon.

Is there one among God's children who can say, "I am pure?" Is there one who can turn to the inward being, gazing about with exact and piercing eye into the many avenues of feeling and emotion, of sense and motive of action, and say, "I am pure—more pure than another?" Alas! we fear if this test were called for there would be few indeed. In what does purity consist? What is the action of purity? What are its results? The woman who toils to feed her younglings—the little hungry mouths crying for bread—the pariah flaunting in silk and satin—the woman of the world, bedecked with the gewgaws of wealth; all these have an inner life—all these have promptings from within—all these have impulses either for good or evil.

Have we the power to judge, except by the external? Can we become cognizant of the hidden motives of each one of these? Can we stand by with our probing gaze and penetrate the hidden motive causing the outward act? No, my friends, we, as I have said, can only judge from the external; therefore, should we be charitable in our judgment; therefore, should we not be willing to cast the first stone, lest we might affix the title of impurity where the grandest self-sacrifice might have been made. In our walk through life we have beheld those who, in outward excellence and purity of character, stood unequalled. We have seen the unwedded mother clasping her first-born to her breast, while weeping saddest tears for the conditions of its birth. We have seen the legalized adulteress flaunting in the bright sunlight, with smiles upon her face, a mask, as it were, to cover up the interior deformity. We have seen the poor beggar at the gate pleading with agonized feeling for the morsel that was to be cast to the dogs. We have seen the millionaire hoarding his wealth, unmindful of the beggar at his gate; yet his path seemed so pleasant—his surroundings redolent of comfort and happiness, but deep within his soul nature was cramped, restless, unsatisfying; and as he counted his dross, weariness would seize upon him and he would curse the care of that which still to him was more than all other store.

Pain would we say that within the heart of each we behold—the chambers clear and well kept—free from all impurity—free from the dross—shining with the pure metal; but such cannot be. Temptations beset the path of all; circumstances stand like an iron wall about each one. Endeavor is but as the feather in weight, while temptation bears the weight of the avalanche. O! be merciful to one another. Pause before the harsh judgment be passed; look within your own heart—look at your own motive—give your sister protection—nor let the accusations of the multitude, influence you in your estimate of what she may be. Her circumstances may not be like your own; poverty may hold her with its iron grasp; yet her soul may be as pure as thine, though her external life may seem to be one of weakness and debauchery. Seething up through her being, may be generous impulses of which you may have never known—impulses that were never born of your nature, so placid and cold in its outward purity. Circumstances have made her what she is externally, but the finger of the Almighty has written her record within the sanctuary of her being, and when the shell drops from off the ripened fruit, she will stand untrammelled in the purity of her being, while her contaminants may be still clad with the darkened robes of uncharitableness and calumny.

January 2, 1881.

ORANGE CITY, Fla., March 3, 1881.

Editor Mind and Matter:

I write to you at this time to request you to send us MIND AND MATTER for February 19, as ours of that date failed to put in an appearance, and my husband says he would rather go without his breakfast than miss a number. We rejoice to see the onward march of Phenomenal Spiritualism; and here let me make a request of some of your good spirit friends who understand physical manifestations, to come and make us a visit. We have a splendid cabinet, constructed according to spirit direction for spirit occupancy; and most triumphantly did they redeem their promises made to us, in the materialization of many forms and the production of the most wonderful physical manifestations.

These things occurred at our home in the North, and when we came South we brought the dear old cabinet with us; but of course we could not bring all necessary conditions; so it has remained untenanted, and is now for rent, free of charge, to truthful, elevating, working spirits. Most gladly would we welcome them. We know our spirit friends are often in our midst, and often come and cheer us with messages, often in writing, from the Summer-land; but we want them to come in a manner tangible to the physical sense, so that we may be able to say to our neighbors, "Come and see for yourselves." They will find us on the east shore of Spirit Lake, five miles east of Orange City, Volusia County, Fla. I hope I may have something of interest to report hereafter. Yours for truth,

Mrs. T. D. GIDDINGS.

COLUMBIA, Cal., Feb. 26, 1881.

Editor Mind and Matter:

I received my paper, with the back numbers, all right. And am only surprised that you can afford so much original reading matter for so little money; and I want to say here that I heartily endorse your course on the "Christian Spiritualism" business; although placing a high estimate on the services and abilities of Dr. J. R. Buchanan, J. M. Peebles, Samuel Watson, and many others. While they lead us in the domain of facts, we would perhaps have little or no cause for difference of opinion; but when they lead us out into belief, speculation, or fancy, they set us afloat on an unknown sea, without chart or compass, where we all are as liable to go wrong as right. Therefore, I say, let us stick to our facts, which is a sure anchor, and always safe to "tie to." If Spiritualism teaches anything uniformly, it is that each individual is his or her own saviour. And if Christianity teaches anything uniformly, it is that we must be saved by somebody else; and that if we try to save ourselves, it only deepens our damnation. They are, therefore, diametrically opposed to each other.

Go on, Bro. Roberts; stick to the facts in regard to MIND AND MATTER, which covers the entire universe, and nothing can stand against you successfully. Ever for the truth yours,

J. BYRNS.